Myriam & Co.

A family story

Caution: this is the raw version of an automatic translation from Dutch

Amsterdam, 24 Feb 2023
Version 2

This book is mainly for Manu and Natan, so that they will not regret later that they did not ask further when they could.

And furthermore for anyone who is curious. Because writing was a search for answers to questions and therefore it does not follow a clear line around chronology or themes.

On the front cover Myriam 2022, grandmother Emma Brück 1942

This book is a compact repository of what I know about the roots of my parents' families.

Why this book?

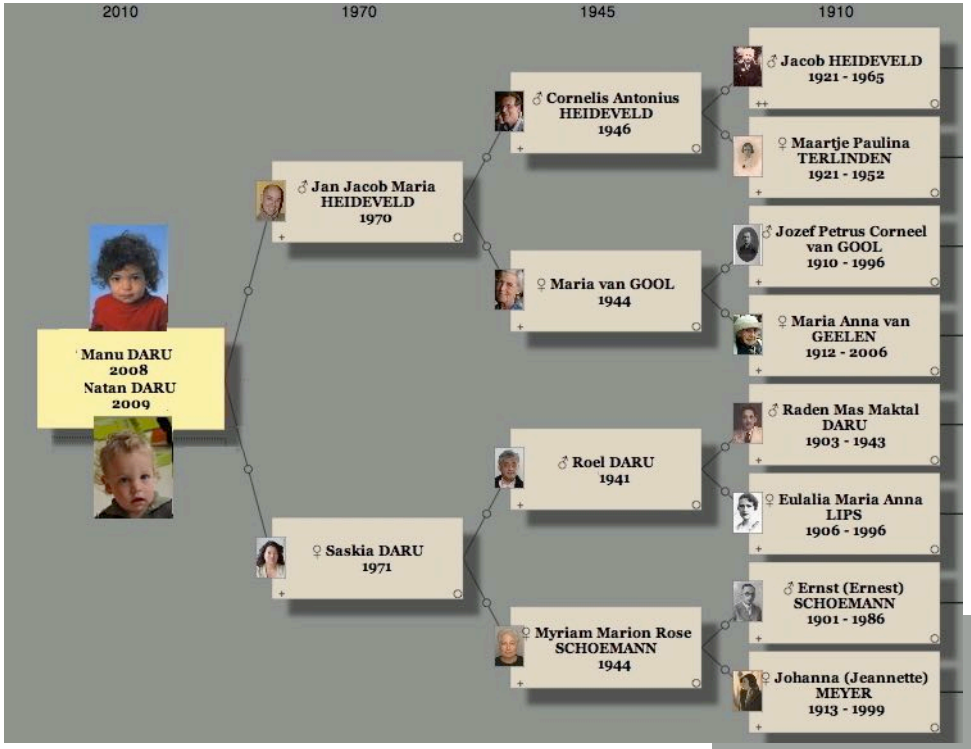
Blessing hands of the Kohanim on the tombstone of Gamliel bar David haKohen (1797-1862) in Freudenburg. He was the son of David Kahn, on of the ancestors of grandmother Myriam and lived in Freudenburg near Saarburg.
Kohanim are in the male line the descendants of Aaron, the brother of Moses. They are the ones who can bless the community. The lineage of a kohen may not include non-Jewish or divorced women.

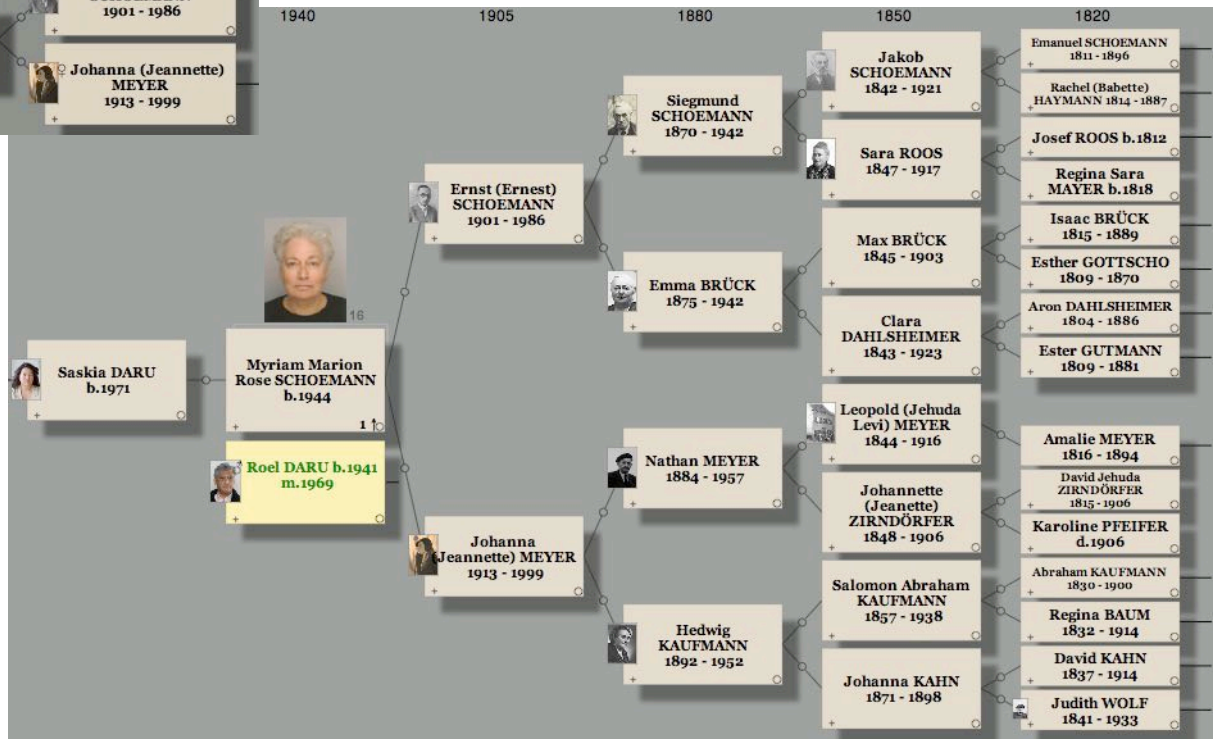
A jug can sometimes be seen on the tombstones of relatives: this is the symbol of the tribe of the Levites, to which the Schoemann family (originally Levi) belongs.

When Manu was yet to be born, I promised Saskia that I would put together a family tree. I did that too. There was already a lot to be found on the internet. But after a lot had been gathered, it turned out that much was still unknown. I also contacted several family tree compilers. A lot had already been sorted out. The most intensive contact has been with Marie Luise Conen, who was compiling a book about the Jews from Lösnich, where she was born. In collaboration with Hilde Weirich, who was already working in that field, a real book was created, which was released in June 2010, in the presence of various descendants. Meanwhile, the director of the Mittelmosel Museum in Traben-Trarbach had also put together an exhibition that contained a lot about my grandfather Siegmund and his family. Before Siegmund moved to Traben-Trarbach with my grandmother Emma and my father Ernst, there were no Jews in that town. Siegmund was minor or rather was the hub of the town's Jewish community, it turned out. We visited the exhibition and talked to the museum director. A picture of us appeared in the local paper. Much was already known about the Brück family in Alsenz through a book by a certain A. Kopp about the Jews of Alsenz and that book could be found in the warehouse of the University of Amsterdam. Students from the Saarburg gymnasium had already taken care of my grandfather Nathan under the guidance of their teacher Günther Heidt. Twice a project had been released on the Meyer family. The same Günther Heidt has written a book about the Jews of Freudenburg with a former student. It again contains the history of the ancestors of Johanna Kahn, Johanna Meyer's grandmother. The book has provided a lot of information. Never has so much been written about Judaism in Germany as since Jews disappeared from the country (or almost, there are now small communities in German cities). The subject of Judaism is taught at various universities in faculties of various universities, spread all over Germany. It is swarming with brochures and booklets from local experts with titles such as "Our disappeared neighbours". I made grateful use of that when it came to members of my family. Just taking over is not the right way. There are still a few things to check, but it saves a lot of work. On the basis of the family history, pieces of world history are also included. Without knowledge of the historical background, much of the family history would remain incomprehensible. Therefore, a chronology of events throughout history in different countries has been added that have influenced the lives of relatives and contributed to the fact that relatives now live on different continents.

For Manu and Natan

On the Lips side, cousin Max Lips from Bergeyk had drawn up a family tree and presented it during a family reunion in Bavel. That was a big help for the Lips side. Only the Becker-Ypma branch was weakly represented. The internet brought relief again. In addition to Frisian blood, German blood also flows in the veins of Manu and Natan. The Beckers come from Mettingen, where the Brenninkmeijer family also originated. A Brenninkmeijer has even turned up as an ancestor. Company history about the ship propeller factory in Drunen, formerly George Dufay iron foundry in Den Bosch, has also been written, but much less than you might think. The successors of the manufacturer Max Lips junior had nothing to do with archives. And now the old generation is completely gone with Mieke as the gatekeeper. We can no longer ask them questions when facts are missing. Also a reason not to let our memory just disappear when we and Manu and Natan are gone to provide a solid reference work. Java is another chapter on its own. Roel may have a certificate of nobility drawn up in old Javanese, but knowing that you have a sultan as a great-great-grandfather is something different from a detailed family tree. The feminine side is then even more difficult to find out. Also on the spot in Djokjakarta, sorting out family trees is not an easy matter. Especially when it comes to women. In addition, a fixed surname has only recently become common. What we did discover in Amsterdam was Roel's birth certificate on a microroll of the Mormons. Only their printer was broken, so we only have a not too sharp picture of the screen of the reading device. By the way, there was much more to Amsterdam than we first thought. For example, one of the ancestors on the Ypma side, a lady named Hermana Flierl, came from Dokkum for one reason or another to die in Amsterdam with her daughter Catharina Houweling, née Becker. And grandma's stepsister Becker turned out to have left for Amsterdam as Mrs Houweling, where her husband became a lemonade and drink manufacturer. In our generation there are also several family members that we only see occasionally. What happened to our grandparents and parents has everything to do with major events in world history. Instead of living quietly where they grew up or moving to a city of their choice, they were forced to find a place to survive. They became the plaything of events over which they had no power. Our generation has had a good life, protected by parents who had been through a lot and were subjected to coercion and violence. And had to live in fear because there was war and because they were directly threatened. They hoped that we would be spared such fear. To understand more about the backgrounds of the family, scientific research was used if something could be found, but this book is not scientific work. There has also been shameless cutting and pasting and translation from all kinds of pieces that could be found on the internet. In a book like this you can. After all, it has no pretensions whatsoever and certainly not a scientific one. What has been tried is to give some background so that the characters are more than dolls linked together and something of the social background walks with them. Moreover, the story of the family is exemplary of the impact that world history in the twentieth century has had on the lives of (German-Jewish) families. This book is devoted to the Schoemann and Meyer side of the story, with related families, the roots of Myriam. It is the story of migrants in both relatively calm and brutal times. In addition to Myriam's parents and grandparents, there is also information about her uncles and relatives who had fled to the Netherlands. The order of chapters is mainly motivated by curiosity that kept coming up and the need to explore more background to better understand what happened. It starts with Siegmund and Emma Schoemann, the grandparents who were gone and who were rarely spoken about. In addition to the stories, there is also an extensive family tree to map the relationships between the characters, not only from now to ancestors, but also from ancestors to now.





This book is actually about one quarter of the family tree of Manu and Natan, the German-Jewish branch of the family. I have never wanted to do much with Jewish religion and tradition. The little bit of faith instilled in me by my parents I had lost through serious thinking when I was thirteen. The few religion lessons around the age of eight did not stick. But for this book I had to delve into the culture of my ancestors. I had to understand the meaning of things and words. My ancestors were all traders. Not because they wanted to, but because they had practically no other choice. Hence the story is also about the emancipation of German Jews. Because as soon as political discrimination was abolished through laws, young people started looking for professions that were not determined by the restrictions imposed, but that more suited their talents. Their parents had to choose between sticking to tradition or supporting them in their search to new roads.

The illustrations in the book

The illustrations in the book come from many different sources. Part comes from the family archive. Not only the own family archive, but also the family archive of second cousins such as Mimi Wright (granddaughter of Julius Meyer), Sheryl Silberman (granddaughter of Sophie Meyer) and Paul Meyer (grandson of Max Meyer). Furthermore, many archives in Europe were searched for documents. This was often possible via the internet and post. But in 2011 we (Roel and Myriam) also visited a part of the area where Myriam's ancestors come from. In September 2013 Myriam visited Bitburg and Saarburg with Sherryl and Mimi. That resulted in many photos. In addition, many amateur historians in Germany are involved in the history of the Jews. They still find documents here and there that had not been noticed before. During that trip we talked to some of them. An entire book has been published about the Schoemann family. About the Kahn family from Freudenburg is also very well known and brought together in a book. In schools in the region there are always projects of secondary school students that produce new material. The hard part is getting there, but it worked out pretty well. For example, we now have theses about the father of great-grandmother Johanna Meyer and about the Jews from Bitburg, where three of Johanna Meyer's aunts lived. About cousin Edgar Meyer and his family, footage has come from his son Alain, with whom we traveled through the Saarland and visited the national archives of Saarbrücken. All had been gathered together for an exhibition about the Jews of Traben-Trarbach. That was in 2009 and we visited that exhibition. There we met the museum director and we also received various scans of the exhibited images from him. Then we also went to various cemeteries. They are not always easy to find, because Jews are usually forced to bury their dead outside built-up areas. But they are beautifully situated in the landscape of the Moselle region, the Hunsrück and the Eifel. There are also archives, such as the archives of the immigration police in various countries, which provide documents and photos. It is sadly ironic that hostile bureaucratic collections of information now yield documents that help us form a picture of disappeared people.

The shop of Siegmund on the main street in Kröv, then in other hands (bron: Corinne Röhl, Kröv)

Above: advertisement for the store in Kröv, below advertisement from the store in Trarben-Trarbach.

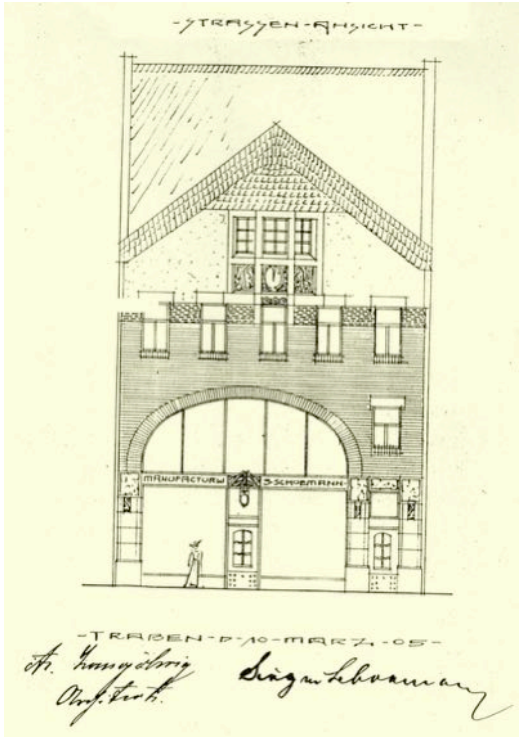
Kaufhaus S. Schoemann.
In Damen- und Kinderconfektion,
wie Paletots, Jaquetts, Blusenröcke, Blusen ist
mein Lager in jeder Preislage und in jedem
Façon sehr reich assortirt.
Große Posten Blusensamte,
Kleiderstoffe unter Preis.

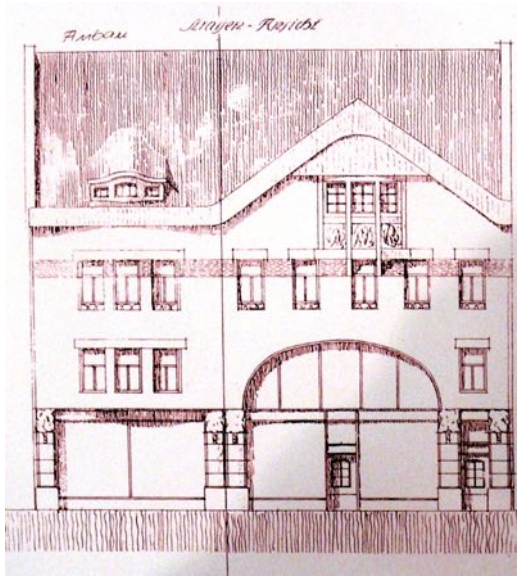
Siegmund Schoemann 1870-1942
Emma Brück 1875-1942

The parents of Ernst, who was oma Myriam's father

Siegmund apprenticed as a shop assistant, in Metz (then German under German occupation, now French.) He lived in Römerstraße. Louis Hermestroff's photo. Below, the young couple Emma and Siegmund Schoemann.

Siegmund was born on August 13, 1870 in Kröv (also written Cröv). Kröv is a wine village on the Mosel, in the outer bend of the river. His father Jacob is a cattle trader and butcher. As a young man he goes to Metz to work in a shop to become a shopkeeper. He stays in Metz from February 1887 to the end of 1888, after which he moves to Bingen am Rhein. You can see him as a neat young man in a photograph by the locally renowned professional photographer Louis Hermestroff (1861-1932). His uncles Max and Berthold Roos lived in Bingen, who had a thriving wine trade. In Bingen, he meets Emma Brück from the village of Alsenz, on the other side of the Hunsrück (so told Martin Schmitz, who had grown up in Traben-Trarbach and knew Siegmund well). . Several members of the Brück family also lived in Bingen. Bingen was growing considerably and it was a favorable place for them to settle, coming from Alsenz and the surrounding area. Siegfried and Emma marry on June 22, 1900. They have probably had quite a long engagement time. He will be thirty, she twenty-five. He now has his own textile shop in Kröv. Ernst was born on March 26, 1901. Emma's father was a wine merchant in Alsenz. In the neighboring village of Obermoschel there was also a family who, in addition to trading wine, also traded grain. These were common occupations in the population of Landjuden - rural Jews - in Rheinland-Pfalz. Siegmund and Emma's families had lived in the region for centuries and practiced the traditional occupations for Jews. Siegmund himself has not studied, but he has ambitions for his son. The political emancipation of Jews only dates from 1869. Before that, they were subject to numerous restrictive measures. Economic emancipation must then still be fought for. In 1905 Siegmund, then 35, decides to take the plunge to Traben-Trarbach, the nearest town. He has then had sufficient success to have a new building built in Trarbach, aan the Hunsrück side of the double-city. It is very likely that he also received money from the Brück family to pay





Left. The planning application for the shop with a house, the current Brückenstraße 20 in Traben-Trarbach, signed by client and architect Langöhrig, an employee of the famous Art Nouveau architect Bruno Möhring. Below that is the construction drawing for the expansion that soon followed. On the right Emma with Lothar Kaufmann, the best friend of her son Ernst. In his hand for everybody to read, a novel with the ominous title "Murder yet to come". This cannot be a coincidence. Lothar emigrated to the US in time.

for the considerable investment in the construction of a small department store. The architecture of the building at Gymnasialstraße 20 (now Brückenstraße) is a kind of mixture of Art Nouveau and traditional construction. The interior was understated and thorough. Most striking is the spacious staircase to the first floor. When the First World War broke out, he did not have to do military service. The family lives above the store. After the war, turnover grows. The range is very wide, both clothing and household textiles and haberdashery. Siegmund becomes one of the representatives of the middle class and contributes to the creation of a swimming beach in the city. Thanks to him, a considerable number of relatives settle in Traben-Trarbach as shopkeepers. He represents the middle class in a regional context and is committed to the development of the city, among others for the beach. The small and medium-sized businesses and Jewish shopkeepers benefit from improving accessibility by road and train, and a good range of shops offer a variety of goods. With the rise of the NSDAP, the atmosphere visibly deteriorated. When flagging in the street, the Nazi party flags win over the national tricolor. Siegmund

is viciously and cowardly attacked in the local newspaper. One time it concerns an assignment for a uniform:

Municipal assignments for Jews only? Traben-Trarbach 24 March When a new police officer was appointed a few weeks ago, the town hall had the guts to order his new service uniform from the Jew Sigi Schoemann. Quite by chance, a favorable wind blew the invoice in our direction:

Traben-Trarbach, 20. 2. 1931 fol. 346 Invoice from Siegmund Schoemann department store Traben-Trarbach Supplied to the municipality of Traben-Trarbach: a police uniform consisting of:

On the right, Brückenstraße shortly before the National Socialists seized power. On the left, Siegmund's shop with the national tricolor. The neighbors across the street, like many in the street, made their preference for the Nazis clear. Next to the SA, marching past the store.
Below Siegmund as a successful and respected shopkeeper.

1 skirt and a pair of Breeches trousers M 118.-
1 shoulder cape M 70.-
--------- M 188.-

We ask you Mr Mayor! Are there not enough Christian cutters or shopkeepers who could have done this job as well and satisfactorily as this Jewish cloth company? Why do you throw this money, which many a small German cutter needed much more urgently, into this miserly money Jew's lap?'

Another time it is about ritual slaughter. He defends himself in a dignified manner with a letter to the editor. After the takeover of the Nazis, the harassment, accompanied by discriminatory economic measures. In the end, Siegmund and Emma decide to rent out the property and later sell it to the tenants. They are forced to accept a ridiculous price and deposit the amount into a special account. They move to Bingen, where many of Emma's relatives still live: the brothers Karl and Adolf and the sister Paula with their husbands and children. Max and Berthold Roos, cousins of Siegmund, also had a wine business in Bingen. in Bingen they could still live in a villa at Winfriedstrasse 1 and they even had a live-in domestic help, Gerta Hirschberger. Gerta had been born across the Rhine in Rüdesheim as the daughter of the Jewish horse handler Louis Hirschberger. According to her personal card, she emigrated to New York in April 1939. Max Roos and his family, with wife Hedwig and children Fritz and Charlotte, managed to emigrate to Brazil. Younger brother Adolf Schoemann will stay as long as he can to represent them. To escape the threat of the Nazis, Siegmund and Emma see only one option, to flee and leave

The code IZ or Siegmunds' car indicates that the car is registered in the Rhine province.

Im alten gediegenen Rahmen,
unter neuer Führung mit neuem Namen
eröffnen wir morgen
Dienstag, den 1. Oktober 1935
nachmittags 2 Uhr
das neue, leistungsfähige und deutsche Fachgeschäft
für Herren-, Damen- u. Kinderbekleidung!
Wir bitten um Ihr freundliches Vertrauen und Ihren unverbindlichen Besuch.
Wäldele & Rukgaber
(vorm. Kaufhaus S. Schoemann)
Traben-Trarbach / Mosel

almost everything behind. On March 1, 1939 they leave Germany, which remains their homeland for them. They join Ernst and Johanna who have sold their estate La Caillère in Poullignac and live in the ferme de Bénonville, on the chemin des Collines in the village of Bouliac near Bordeaux. Meanwhile, it has become clear that France is not a safe haven offers more. Bouliac is in the occupied zone, but they have no way out. In March 1939 their cousin Doris Brück also comes to Ernst and Johanna. Siegfried Meyer, Johanna's brother, also joins them when he is released from the Saint-Cyprien camp in September 1940. On September 27, 1940, the occupying forces ordered the census of all Jews in occupied France. That is the prelude to what is to come. As early as October 3, 1940, the collaborationist Vichy government established a Jewish statute as a first step to show the occupier its goodwill. It corresponds to the political will of Prime Minister Pierre Laval, who wants to develop his own anti-Semitic policy. Article 1 states: "Anyone with three grandparents of Jewish race or two grandparents of this race is considered Jewish if married to a Jewish person." On October 4, a law will be passed against foreign Jews, the first article of which will allow them to be imprisoned in special camps by order of the prefect. Article 3 states that foreign Jews can be forced at any

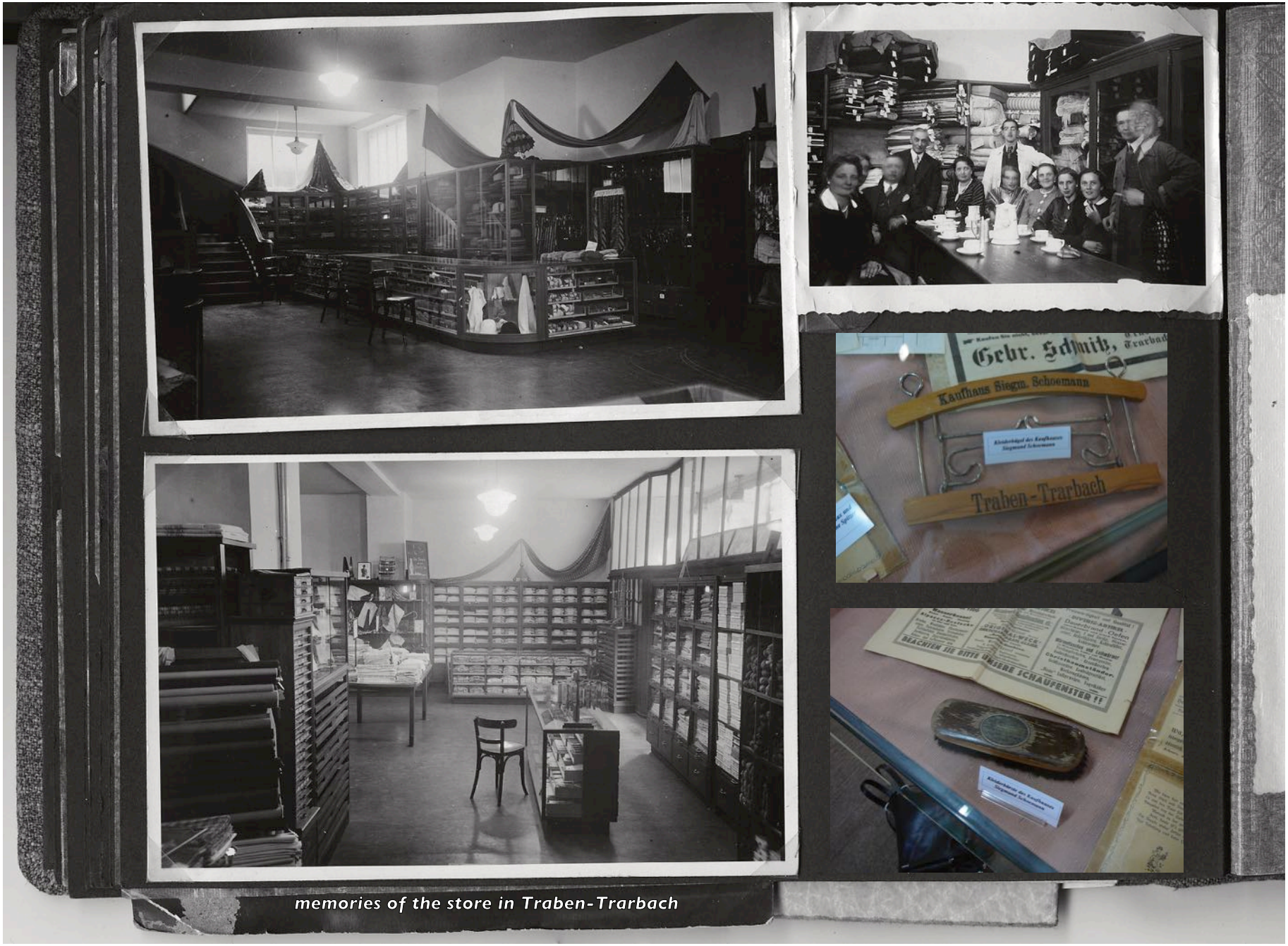
Siegmund on an outing (probably sailing the Moselle or the Rhine). In his last years he drew a lot.

Winfriedstrasse 1 Bingen where Siegmund and Emma lived temporarily (the house where they lived in Kapuzienerstraße has been demolished).

Ernst and Johanna during their brief engagement (summer 1934), with Emma between them. Siegmund probably took the picture.

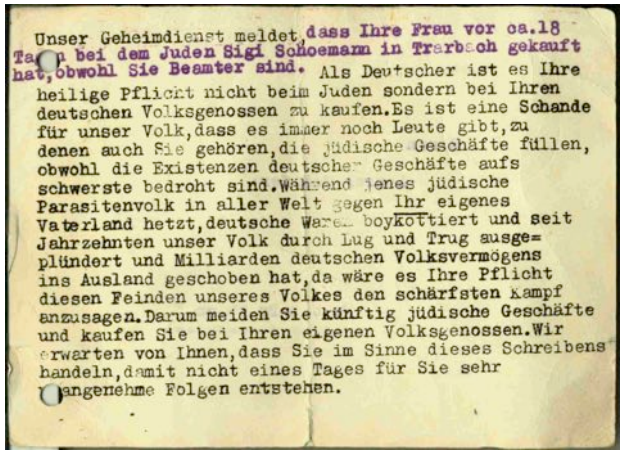
Siegmund and Emma, probably in 1939 in Bouliac. Siegmund had never been used to having so much free time. To fill it he started drawing.

time by the government to live in a designated place. come to register. Every family head has the task of registering all family members. As of October 22, there are 2,119 statements in which 5,772 persons are reported, of which 5,177 are Jewish according to the criteria of the Jewish statute (numbers mentioned by the chief rabbi of Bordeaux, Joseph Cohen in his memoirs). At the end of November or the beginning of December 1940, Siegmund and Emma were ordered to join the authorities. Foreigners should be evacuated from coastal areas. Ernst tries to stop them, but that doesn't help. On December 3, 1940, Siegmund and Emma arrive at Saint-Sauvant in the Vienne département (central France), with a transport of 244 refugees from the Gironde, including 133 Jews, along with Siegfried, the younger brother of their daughter-in-law Johanna. These refugees had about ten different nationalities. Siegfried Meyer, Johanna's brother, had been transferred from Belgium to the Saint Cyprien camp on the French-Spanish border on May 10, 1940. From there he had managed to travel to his sister in Bouliac (but more on that later). All refugees were accommodated with families of Saint-Sauvant who had to give up rooms in their houses for this purpose. The mayor, Gustave Bruneteau, had to oversee everything. Siegmund and Emma were assigned to the Bergeon family. The refugees were fed in a parish dining room. In April and May 1941, the French government started registering Jews. On July 15, 1941, 33 Jews from Saint-Sauvant were picked up by French policemen on the order of the Feldkommandantur and taken to the camp of the route de Limoges in Poitiers. Among them were Siegmund, Emma and Siegfried. That camp east of Poitiers was opened on October 1, 1939 to receive Spanish refugees. During the German invasion of France, the camp was closed, but reopened at the end of 1940 by order of the Feldkommandantur, initially to serve as a gypsy camp. In mid-July, 151 Jewish adults with 158 children were housed in the camp alongside the Gypsies. The barracks were in a sorry state. Rats and mice were running around. On 1 December 1941 there were 801 prisoners. There were still 27 Spaniards, 452 Gypsies and 322 Jews in 15 barracks measuring 50 x 6 meters. In the course of June 1942, the Stars of David were distributed in the camp. In July 1942 the deportations began: via Compiègne for the Gypsies (more than a hundred died in the camps of Buchenwald and Sachsenhausen), via Drancy for all Jews. On 1 July 1942 there were still 841 prisoners, 368 of whom were Jews. On 1 October 1942 there were still 13 Jews and 459 Gypsies. The concentration camp van Drancy became the last residence in France on September 23, 1942 before Siegmund and Emma were crammed into train number Da 901-31 towards Auschwitz, with about 1,000 other people. At 8:55 am the train left Le Bourget-Drancy station. On the way the train stopped in Cosel, where on September 9 Siegfried Meyer, their son's brother-in-law and fellow prisoner in Poitiers, had been taken off the



memories of the store in Traben-Trarbach

On the right, an intelligence report on Siegmund, disdainfully called Sigi:
"Our secret service reports that about 18 days ago your wife made purchases from the Jew Sigi Schoemann in Trarbach, despite the fact that you are a civil servant. As a German, it is your sacred duty not to buy from the Jew, but from your fellow Germans. It is a disgrace for our people that there are still people, to which you also belong, who favour Jewish business, while the existence of German shops is under severe threat. While a Jewish parasite people all over the world incite against your own homeland, boycott German goods and have been looting our people through lies and deceit for decades and have channelled billions of German wealth across the border, it should be your duty to fight this public enemy with all your might. From now on, you will avoid Jewish shops and buy from your own fellow citizens. We expect you to act in the spirit of this letter, in order to avoid very unpleasant consequences for you yet to come."


Unser Geheimdienst meldet,dass Ihre Frau vor ca.18 Tagen bei dem Juden Sigi Schoemann in Trarbach gekauft hat,obwohl Sie Beamter sind. Als Deutscher ist es Ihre heilige Pflicht nicht beim Juden sondern bei Ihren deutschen Volksgenossen zu kaufen.Es ist eine Schande für unser Volk,dass es immer noch Leute gibt,zu denen auch Sie gehören,die jüdische Geschäfte füllen, obwohl die Existenzen deutscher Geschäfte aufs schwerste bedroht sind.Während jenes jüdische Parasitenvolk in aller Welt gegen Ihr eigenes Vaterland hetzt,deutsche Waren boykottiert und seit Jahrzehnten unser Volk durch Lug und Trug ausgeplündert und Milliarden deutschen Volksvermögens ins Ausland geschoben hat,da wäre es Ihre Pflicht diesen Feinden unseres Volkes den schärfsten Kampf anzusagen.Darum meiden Sie künftig jüdische Geschäfte und kaufen Sie bei Ihren eigenen Volksgenossen.Wir erwarten von Ihnen,dass Sie im Sinne dieses Schreibens handeln,damit nicht eines Tages für Sie sehr unangenehme Folgen entstehen.

Eingesandt.

Für die unter dieser Rubrik stehenden Zeilen übernimmt die Redaktion keine Verantwortung.

Jeder Angegriffene hat das Recht sich zu verteidigen. Uns greifen die Nationalsozialisten an, machen uns aber eine persönliche Verteidigung unmöglich; so geschieht es auf dem Wege durch die Zeitung; dabei greife ich einen Vorwurf heraus, den jeder nachprüfen kann: das Schächten. — Ein grauenhaftes Bild hat der Redner darüber entworfen: das Tier wird gefesselt, aufgehangen, dann wird ihm die Luft- und Speiseröhre durchschnitten und es windet sich in seinen Schmerzen bis zu 20 Minuten lang. Wie ist es tatsächlich? Das Tier wird nicht aufgehängt, sondern nur gefesselt, damit es nicht durch Treten den raschen Schnitt verhindern kann. Das Messer muß vorher auf seine Schärfe untersucht sein; nur geprüfte Schächter mit festem, sicherem Schnitt dürfen schlachten. Mit 3 raschen Schnitten wird der Hals bis auf die Wirbelsäule durchschnitten, somit auch die Schlagadern; das dauert höchstens 2—3 Sekunden. Sofort streckt sich das Tier und gibt kein Zeichen irgendeines Schmerzes von sich. Nun frage ich: hat sich der Redner vorher über dieses Schlachten erkundigt, was er bei jedem Metzger tun konnte? Wenn nicht, so hat er fahrlässig gehandelt. Weiß er es aber und er mußte es wissen, daß keine Rede ist von sich Winden und Krümmen, erst recht nicht 20 Minuten lang, so hat er das Volk bewußt belogen, um es zum Haß zu erziehen. — Ferner: kennt er als Theologe auch die zahlreichen Stellen unserer Bibel, die eine geradezu rührende Sorge um das Wohl des Tieres verraten? Warum spricht er nicht gegen die Jagd, wo das wundgeschossene Tier oft stundenlang liegt, warum nicht gegen den Krieg, wo verwundete Menschen in tagelangem Todeskampfe sich vor Schmerzen winden mußten? Jeder kann selbst beurteilen, was von einem Mann zu halten ist, der so mit der Wahrheit umspringt.

Anschließend erkläre ich noch folgendes: Wir Juden erfüllen unsere Staatspflicht und unsere Pflicht als Mensch zum allermindesten wie jeder andere deutsche Staatsbürger, wir sind weit über 1000 Jahre hier ansässig. Wir verlangen daher von Jedem, der sich als Deutscher fühlt, daß er seinen Mitbürger auf Grund der Person beurteilt und nicht seine Unzufriedenheit oder seinen Haß gegen den Staat dadurch zum Ausdruck bringt, daß er eine Minderheit in ungerechter Weise mißbraucht, weil er zahlenmäßig der Stärkere ist.

Nur, wenn wir alle, sowohl im Staate, als auch in der Gemeinde, in selbstloser Weise unsere Pflicht zum Wohl des Ganzen erfüllen, kann eine andere, bessere Zeit kommen.

Siegmund Schoemann.

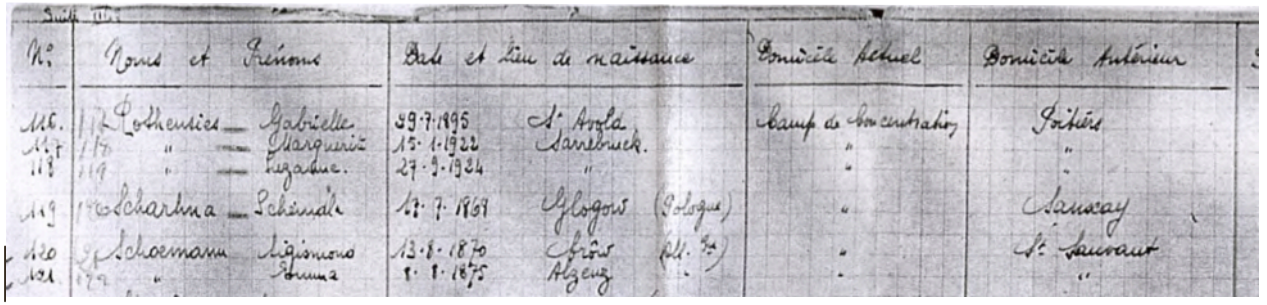
Eingesandt

Für die unter dieser Rubrik stehenden Zeilen übernimmt die Redaktion keine Verantwortung.

Jeder Angegriffene hat das Recht sich zu verteidigen. Uns greifen die Nationalsozialisten an, machen uns aber eine persönliche Verteidigung unmöglich; so geschieht es auf dem Wege durch die Zeitung; dabei greife ich einen Vorwurf heraus, den jeder nachprüfen kann: das Schächten. – Ein grauenhaftes Bild hat der Redner darüber entworfen: das Tier wirdt gefesselt, aufgehangen, dan wird ihm die Luft- und Speiseröhre durchschnitten und es windet sich in seinem Schmerzen bis zu 20 Minuten lang. Wie ist es tatsächlich? Das Tier wirdt nicht aufgehängt, sondern nur gefesselt, damit es nicht durch Treten den raschen Schnitt verhindern kann. Das Messer muß vorher auf seine Schärfe untersucht sein; nur geprüfte Schächter mit festem, sicheren Schnitt dürfen schlachten. Mit 3 raschen Schnitten wirdt der Hals bis auf die Wirbelsäule durchschnitten, somit auch die Schlagadern; das dauert höchsten 2-3 Sekunden. Sofort streckt sich das Tier und gibt kein Zeichen irgendeines Schmerzes von sich. Nun frage ich: hat sich der Redner vorher über dieses Schlachten erkundigt, was er bei jedem Metzger tun konnte? Wenn nicht, so hat er fahrlässig gehandelt. Weiß er es aber und er mußte es wissen, daß keine Rede ist von sich Winden und krümmen, erst recht nicht 20 Minuten lang, so hat er das Volk bewußt belogen, um es zu Haß zu erziehen. – Ferner: kennt er als Theologe auch die zahlreichen Stellen unserer Bibel, die eine geradezu rührende Sorge für das Wohl des Tieres verraten. Warum spricht er nicht gegen die Jagd, wo das wundgeschossene Tier oft stundenlang liegt, warum nicht gegen den Krieg, wo verwundete Menschen in tagelangem Todeskampf sich vor Schmerzen winden mußten? Jeder kan selbst beurteilen, was von einem Mann zu halten ist der so mit der Wahrheit umspringt.
Anschließend erkläre ich noch folgendes: Wir Juden erfüllen unsere Staatspflicht und unsere Pflicht als Mensch zum allermindesten wie jeder andere deutsche Staatsbürger, wir sind weit über 1000 Jahre hier ansässig. Wir verlangen daher von jedem, der sich als Deutscher fühlt, daß er seinen Mitbürger auf Grund der Person beurteilt und nicht seine Unzufriedenheit oder seinen Haß gegen den Staat dadurch zum Ausdruck bringt, daß er eine Minderheit in ungerechter Weise mißbraucht, weil er zahlenmäßig der Stärkere ist.
Nur wenn wir alle, sowohl im Staate, als auch in der Gemeinde, in selbstloser Weise unsere Pflicht zum Wohl des Ganzen erfüllen, kann eine andere, bessere Zeit kommen.

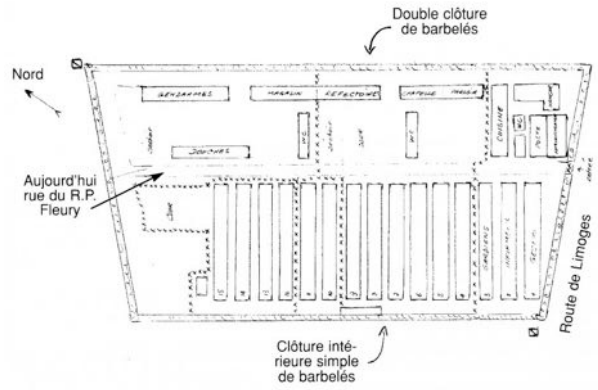
Siegmund Schoemann

Poitiers camp list with the names of Siegmund and Emma (archives départementales de la Vienne).



N°	Noms et Prénoms	Date et Lieu de naissance	Domicile actuel	Domicile antérieur
116.	Lothenbach Gabrielle	29.7.1895 St Avold	Camp de Concentration	Poitiers
117	" Marguerite	15.1.1922 Sarrebruck.	"	"
118	" Suzanne.	27.9.1924 "	"	"
119	Scharlina Schmale	17.7.1869 Zglogow (Pologne)	"	Saumay
120	Schoemann Sigismond	13.8.1870 Croëv (All. Fr.)	"	St Saveur
121	" Emma	8.8.1875 Alzeuz	"	"

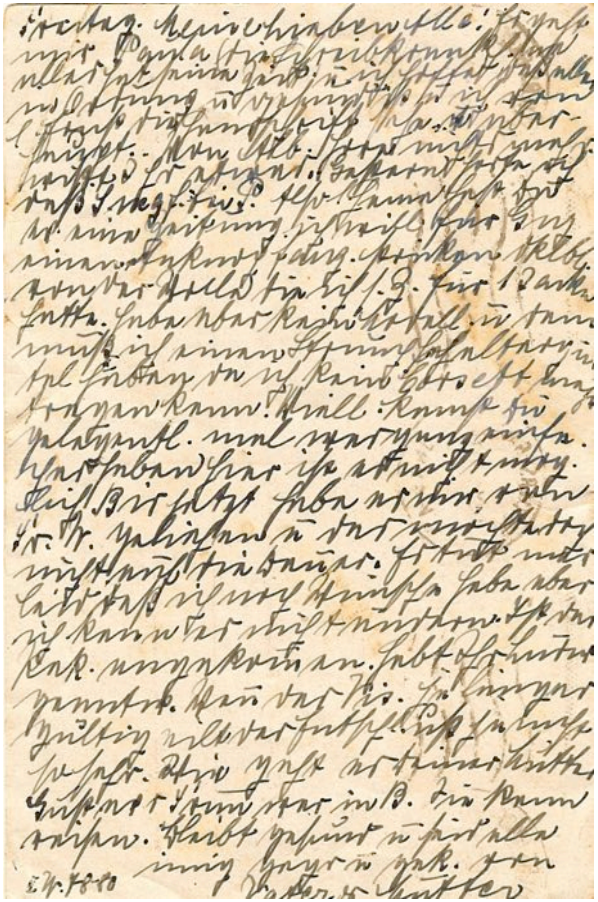
The barracks of the camp Route de Limoges, Poitiers Archives nationales, section Photographies (NAps), F7 15109, 6 janvier 1942



The Poitiers concentration camp on the route de Limoges was located at route nationale n°147 (today avenue Jacques-Cœur), on a site that is now partially occupied by the regional archives.

In total, from the end of 1939 to August 1944, 2500-2900 prisoners remained in the Poitiers Route de Limoges camp, divided into 1,800-1,900 Jews, 500-600 Sinti/Roma, 200-300 political prisoners, a group of Spanish refugees and dozens of other victims of arbitrariness. These figures underline the important role of this camp as a hub for the implementation of the Final Solution in the Poitou-Charentes-Vendée region. All the Jews rounded up in the five départements were taken to the Poitiers camp and from there to Drancy, the penultimate stop in a journey without return. Of the 350,000-400,000 Jews who lived in France just before the war, about 76,000 were deported, about 20% of the population. In the Poitou-Charentes region, approximately 2,000 Jews were deported out of 2,481, approximately 80%, which corresponds to Polish figures or other countries known for their pervasive anti-Semitism. The main cause of this massive destruction must be found in the cooperation between the Vichy government and the German authorities stationed in Poitiers. Prefect Louis Bourgain turned out to be a disciplined, hard-working, very active official who followed the orders of the occupying forces without batting an eyelid. His slight hesitations were quickly subordinated to his sense of duty, duty for him amounting to submission to the occupiers.

train to do forced labor in Ottmuth. The transport list states (with spelling errors): Schoemann Sigismund (18.8.1870, Croev, Allemagne), Emma (8.8.1875, Alsevz, Allemagne). Before they leave, they only have time to send two postcards to their son, who now lives on a small farm in Montgeard. The transport N° 36 arrives in Auschwitz on September 25, 1942. According to the official sources, they died on September 28, 1942. Given the executioners' handling of their elderly victims, it may well have been several days earlier, upon arrival. Or on the train, because they were already sick before departure. Siegfried had already been deported in Drancy on 7 September.



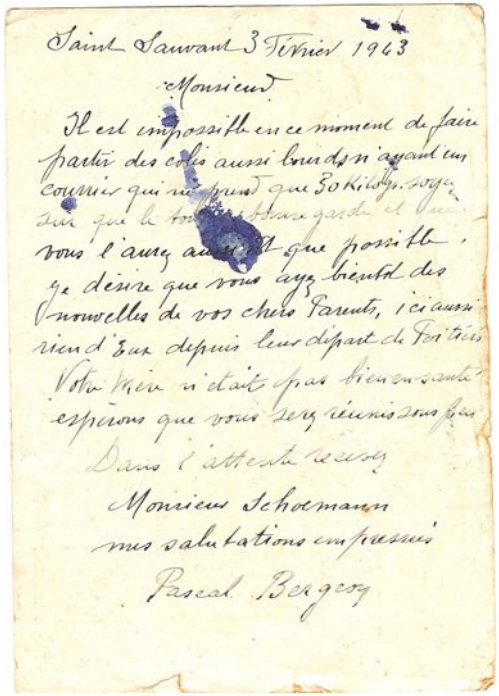
The last messages from Siegmund and Emma.
On the right, the message of 18 September 1942, in which Emma still talks about missing a corset and knitting a blue bodysuit. They have heard that Siegfried (Johanna's brother) is with P. (probably code for Poland).
Paula is Emma's sister-in-law, mother of Doris who stayed with Ernst and Johanna. Alf(red) is Emma's brother. Ludwig is Ludwig Mandel, who was staying in Switzerland and through through whom letters circulated. Gustav is probably Gustav Brück, a cousin who survived the war and returned to Wuppertal. B. is probably Bingen.

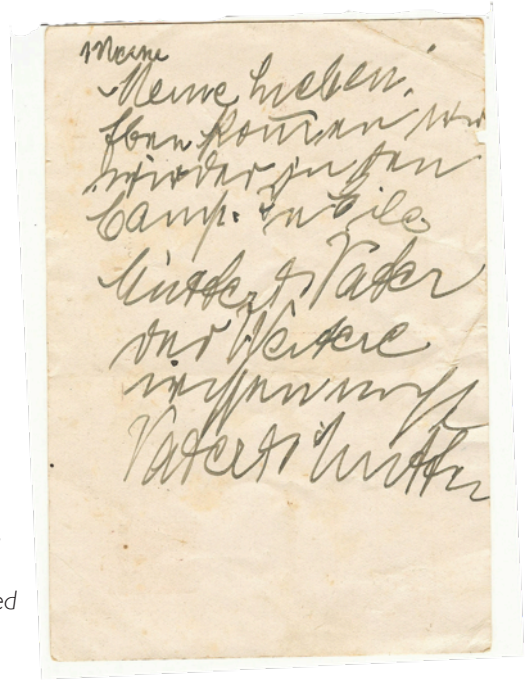
Freitag. Meine Lieben Alle! Es geht
mir Paula (die [...])
alles hat seine Zeit u(nd) ich hoffe, daß alles
in Ord(n)ung u(nd) gesund ist u(nd) ich von
l(ieben) Ernst die Handschrift sehe u(nd) u(e)ber-
haupt. Von Alf ho(e)re [ich] nichts mehr.
wißt ihr etwas. Gestern hörte ich
daß Siegf(ried) bei P. Also l(iebe) Hanna hast Du
dar(über) eine Zeitung [= Nachricht]. ich will für Guy
einen Anknopfanz(ug) stricken d(un)k(e)lbl(au)
von der Wolle die ich s(einer) Z(eit) für s(eine) Jacke
hatte. Habe aber keine Nadell u(nd) dann
muß ich einen Strümpfehaltergür-
tel haben da ich kein Corsett mehr
tragen kann. Viell(eicht) kannst Du
gelegent(lich) mal was ganz einfa-
ches haben hier ist es nicht mög-
lich. Bis jetzt habe [ich] es mir von
Fr(au) N. geliehen u(nd) das möchte [ich] doch
nicht auf die Dauer. Es tut mir
Leid, daß ich noch Wünsche habe aber
ich kann es nicht ändern. Ist das
Pak(et) angekom(m)en. Habt Ihr Ludw(ig)
geantw(ortet).
Wenn das Vis(um) ja länger
gültig [ist,] eilt der Entschluß ja nicht
so sehr. Wie geht es Deiner Mutter.
Gustavs Frau war in B. Sie kann
reisen. Bleibt gesund u(nd) seid alle
innig gegr(üßt) u(nd) gek(üsst) von
Vater u(nd) Mutter

The last pictures of Siegmund and Emma

The very last postcard of Siegmund and Emma on their way to the unknown on September 21, 1942. Siegmund called himself Jean-Marc. Siegmund sounded suspiciously German.

Below: the postcard from Pascal Bergeon, to Ernst, 3 Feb ari 1943. The fate of Siegmund and Emma was unknown. He kept their cabin trunk, too heavy to send. Pascal Bergeon died in 1964.





The very last sign of life of Siegmund and Emma
Meine
Meine Lieben!
Eben kommen wir
wieder in den
Camp. In Eile
Mutter & Vater
Das Weitere
wissen nicht
Vater & Mutter

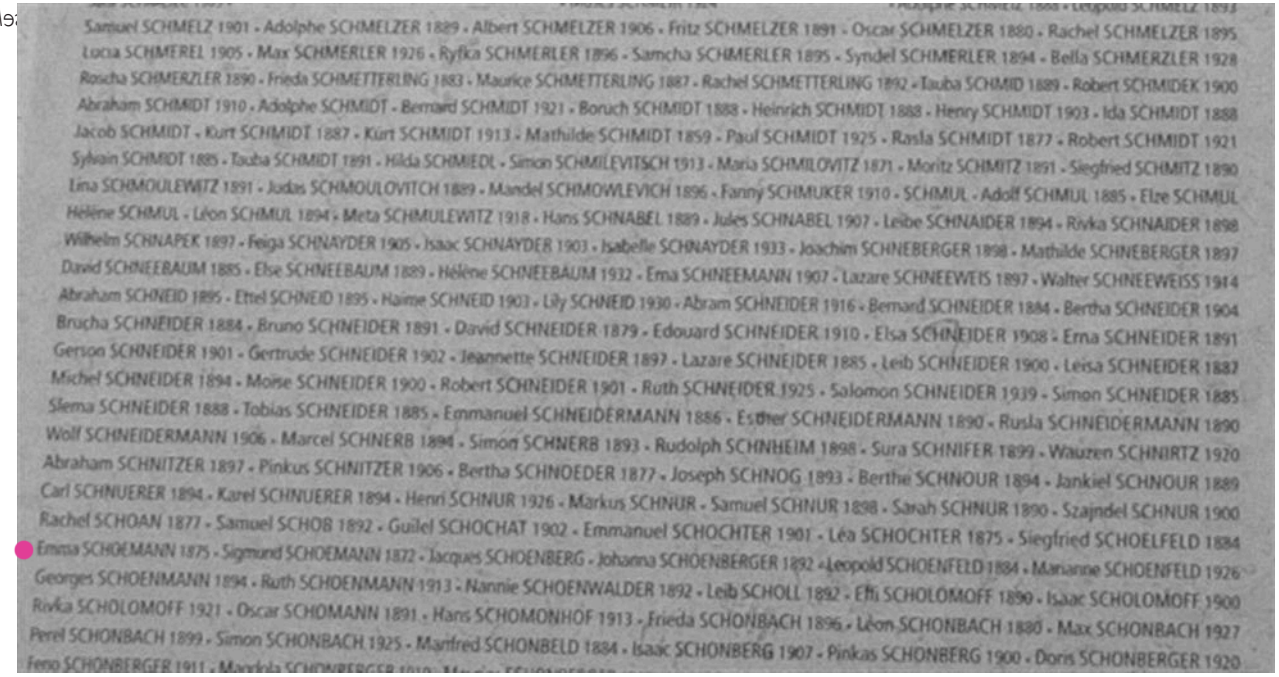
Right: SCHOEMANN Siegmund (misspelled) number 48 became on the transport list from Drancy to Auschwitz. Saint Laurent (Vienne) is listed as the last place of stay. This is an error. In fact, Saint-Sauvant was their last place of residence before leaving for the Poitiers camp.

Drancy- Rounding up of prisoners to take them by truck to the train towards Auschwitz (apparently a Magirus Deutz truck from the German army, from the factory in Ulm an der Donau which continued to produce such trucks after the war) There is more about Drancy in another chapter.

POITIERS - 4 -

48-	SCHOEMANN Sigmund	15.8.74- Orow Allemande	St-Laurent - Vienne -
49-	STARK Arlette	19.9.21- Paris Française	7, rue de Prague
50-	STEINBERG Régine	28.8.09- Kalen Polonaise	St- Sauvant S.P.
51-	SUSSMANN Fanny née DESSAU	27.10.72- Hambourg Allemande	Sauroy (Vienne) S.P.
52-	SUSSMANN Martin	4.10.67- Hambourg Allemande	Sauroy (Vienne)
53-	SZERSZIN Hélène	23.9.04- Lods Polonaise	Ruffec (Charente)
54-	SZLEZIK Chiesi	8.10.06- Luck Polonaise	7, rue Menin S.P.
55-	SZLEZIK Hélène	20.1.40- Bordeaux Française	7, rue Menin
56-	ULLMANN Jacqueline	13.6.27- Chartres Française	30, rue des Changes Chartres
57-	UNGER Camille	18.12.33- Nancy Française	Berthegon
58-	VERBOGEN Louise	13.1.70- Fils Belge	33, aven. de l'Exposition Anvers
59-	WEIL Samuel	30.4.79- Pont-de- Roide Française	17, rue Colbert Châtellerault
60-	WEISZ Gabriel	8.9.99- Unkasmun Tchécoslovaque	Savigny s/ Vaye Cordonnier
61-	WILENSKI Simon	12.8.24- Metz Française	Royan (Charente) S.P.

On 21 November 1941 in Berlin, the 11th ordinance finally became Reich Law. This stipulated that all German Jews residing abroad lost their nationality and their entire assets lapsed to the German state. This simplified the expulsion of German Jews. In reality, the 11th ordinance was applied not only to fugitive Jews but also to deportees who "with the crossing of the Reich's borders shifted their domicile or place of residence abroad." So the fact that they were deported was used as legitimisation for looting by the state.


Samuel SCHMELZ 1901 - Adolphe SCHMELZER 1889 - Albert SCHMELZER 1906 - Fritz SCHMELZER 1891 - Oscar SCHMELZER 1880 - Rachel SCHMELZER 1895
Lucia SCHMEREL 1905 - Max SCHMERLER 1926 - Ryfka SCHMERLER 1896 - Samcha SCHMERLER 1895 - Syndel SCHMERLER 1894 - Bella SCHMERZLER 1928
Roscha SCHMERZLER 1890 - Frieda SCHMETTERLING 1883 - Maurice SCHMETTERLING 1887 - Rachel SCHMETTERLING 1892 - Tauba SCHMID 1889 - Robert SCHMIDEK 1900
Abraham SCHMIDT 1910 - Adolphe SCHMIDT - Bernard SCHMIDT 1921 - Boruch SCHMIDT 1888 - Heinrich SCHMIDT 1888 - Henry SCHMIDT 1903 - Ida SCHMIDT 1888
Jacob SCHMIDT - Kurt SCHMIDT 1887 - Kürt SCHMIDT 1913 - Mathilde SCHMIDT 1859 - Paul SCHMIDT 1925 - Rasla SCHMIDT 1877 - Robert SCHMIDT 1921
Sylvain SCHMIDT 1885 - Tauba SCHMIDT 1891 - Hilda SCHMIEDL - Simon SCHMILEVITSCH 1913 - Maria SCHMILOVITZ 1871 - Moritz SCHMITZ 1891 - Siegfried SCHMITZ 1890
Lina SCHMOULEWITZ 1891 - Judas SCHMOULOVITCH 1889 - Mandel SCHMOWLEVICH 1896 - Fanny SCHMUKER 1910 - SCHMUL - Adolf SCHMUL 1885 - Elze SCHMUL
Hélène SCHMUL - Léon SCHMUL 1894 - Meta SCHMULEWITZ 1918 - Hans SCHNABEL 1889 - Jules SCHNABEL 1907 - Leibe SCHNAIDER 1894 - Rivka SCHNAIDER 1898
Wilhelm SCHNAPEK 1897 - Feiga SCHNAYDER 1905 - Isaac SCHNAYDER 1903 - Isabelle SCHNAYDER 1933 - Joachim SCHNEBERGER 1898 - Mathilde SCHNEBERGER 1897
David SCHNEEBAUM 1885 - Else SCHNEEBAUM 1889 - Hélène SCHNEEBAUM 1932 - Ema SCHNEEMANN 1907 - Lazare SCHNEEWEIS 1897 - Walter SCHNEEWEISS 1914
Abraham SCHNEID 1895 - Ethel SCHNEID 1895 - Haime SCHNEID 1903 - Lily SCHNEID 1930 - Abram SCHNEIDER 1916 - Bernard SCHNEIDER 1884 - Bertha SCHNEIDER 1904
Brucha SCHNEIDER 1884 - Bruno SCHNEIDER 1891 - David SCHNEIDER 1879 - Edouard SCHNEIDER 1910 - Elsa SCHNEIDER 1908 - Erna SCHNEIDER 1891
Gerson SCHNEIDER 1901 - Gertrude SCHNEIDER 1902 - Jeannette SCHNEIDER 1897 - Lazare SCHNEIDER 1885 - Leib SCHNEIDER 1900 - Leisa SCHNEIDER 1887
Michel SCHNEIDER 1894 - Moise SCHNEIDER 1900 - Robert SCHNEIDER 1901 - Ruth SCHNEIDER 1925 - Salomon SCHNEIDER 1939 - Simon SCHNEIDER 1885
Slema SCHNEIDER 1888 - Tobias SCHNEIDER 1885 - Emmanuel SCHNEIDERMANN 1886 - Esther SCHNEIDERMANN 1890 - Rusla SCHNEIDERMANN 1890
Wolf SCHNEIDERMANN 1906 - Marcel SCHNERB 1894 - Simon SCHNERB 1893 - Rudolph SCHNHEIM 1898 - Sura SCHNIFER 1899 - Wauzen SCHNIRTZ 1920
Abraham SCHNITZER 1897 - Pinkus SCHNITZER 1906 - Bertha SCHNOEDER 1877 - Joseph SCHNOG 1893 - Berthe SCHNOUR 1894 - Jankiel SCHNOUR 1889
Carl SCHNUERER 1894 - Karel SCHNUERER 1894 - Henri SCHNUR 1926 - Markus SCHNUR - Samuel SCHNUR 1898 - Sarah SCHNUR 1890 - Szajndel SCHNUR 1900
Rachel SCHOAN 1877 - Samuel SCHOB 1892 - Guilel SCHOCHAT 1902 - Emmanuel SCHOCHTER 1901 - Léa SCHOCHTER 1875 - Siegfried SCHOELFELD 1884
Emma SCHOEMANN 1875 - Sigmund SCHOEMANN 1872 - Jacques SCHOENBERG - Johanna SCHOENBERGER 1892 - Leopold SCHOENFELD 1884 - Marianne SCHOENFELD 1926
Georges SCHOENMANN 1894 - Ruth SCHOENMANN 1913 - Nannie SCHOENWALDER 1892 - Leib SCHOLL 1892 - Effi SCHOLOMOFF 1890 - Isaac SCHOLOMOFF 1900
Rivka SCHOLOMOFF 1921 - Oscar SCHOMANN 1891 - Hans SCHOMONHOF 1913 - Frieda SCHONBACH 1896 - Léon SCHONBACH 1880 - Max SCHONBACH 1927
Perel SCHONBACH 1899 - Simon SCHONBACH 1925 - Manfred SCHONBELD 1884 - Isaac SCHONBERG 1907 - Pinkas SCHONBERG 1900 - Doris SCHONBERGER 1920

Emma and Siegmund (written Sigmund) among other victims on a Paris Shoah monument. Two lines below is cousin Oscar Schoemann, spelt Schömann

After much wrangling, in Traben-Trarbach (at three metres height) a commemorative table was placed on the facade of the Mittelmosel Museum.

"Die Würde des Menschen ist unantastbar"
Grundgesetz für die Bundesrepublik Deutschland Artikel 1
In Erinnerung und Gedenken an die
jüdischen Bürger der Stadt
Traben-Trarbach, die vor dem
Zweiten Weltkrieg hier lebten und Opfer
der Nationalsozialistischen
Gewaltherrschaft (1933-1945) wurden.
Die Stadt Traben-Trarbach 2008

Lecture by Marianne Bühler held on September 14, 2008 in the Mittelmosel Museum on the occasion of the opening of the exhibition on the Jews of the Mittelmosel

The etiquette sewn on a bow tie owned by Ernst. The tie was made of silk and came from Rewald & Greiffenhagen in Berlin. Schoemann is spelled oddly.

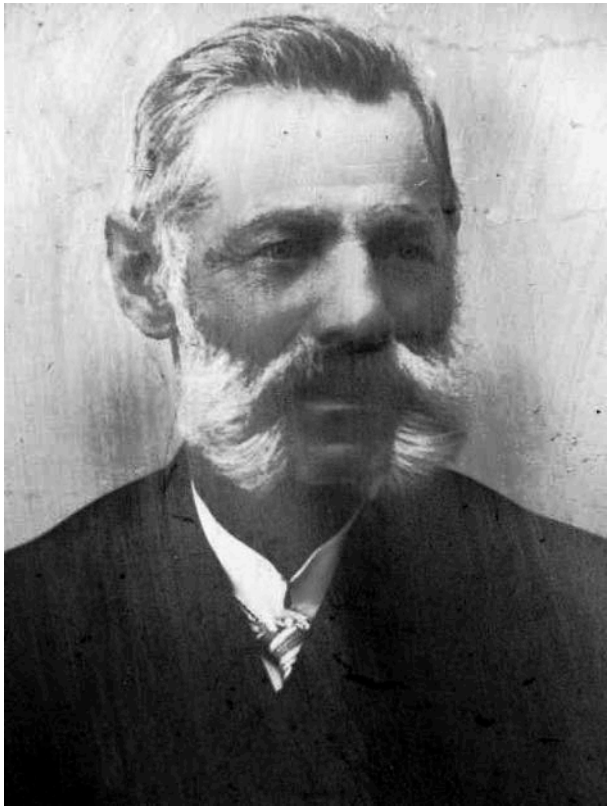
Kaufhaus Schoemann at Brückenstraße 20 was taken over by Mr Petermann in the 1970s after the period of the Nazi owners and in 2009 by his daughters under the name Kortmanns.
The upper floors are used as offices and practice rooms. The oldest part on the right, the extension on the left. The colour is not original.

The villages and hamlets on the Moselle where Jewish communities or at least Jewish inhabitants were present, were like a pearl necklace," explained Marianne Bühler, previously a researcher at the Emil-Frank Institute in Wittlich. But Jews were not only along the Moselle.

In the year 1895 there were at least 40 settlements of Jews in the Altkreis Bernkastel-Wittlich. This was the peak of the Jewish presence, which had already 500 hundred years earlier, in the Middle Ages. Industrialization heralded the depopulation of the region even before the Nazi era. Yet before Bühler broached the theme of the Shoah, the sad end of Jewish life in the region, she gave a overview of the society in which Jews and Christians lived side by side until the entry of the revolutionary French army coincided with new Jewish regulations. apply almost all aspects of everyday life, from subsidies for building synagogues, the relationship to Christian holidays, to the ban on Jewish butchers competing with Christian butchers. Nevertheless, conflicts with the Christian population did not occur, which the speaker illustrated with several examples. But even after emancipation, the legal equality of Jews and Christians, which usually enabled conflict-free integration in the village communities, life in the Jewish communities sometimes remained difficult, for example when it came to setting up their own schools. The deviant customs and culture of the Jews also continued to give rise to misunderstandings and there was also anti-Semitism. "Good neighborly relations, integration and divestment could apparently co-exist and be addressed as appropriate," Dr. Buehler said.

How xenophobia could be stirred up in 1933, the speaker showed by means of some examples from the Bernkastel district. She showed that the persecution of the Jews was not exclusively imposed from above, but that existing feelings were used to encourage people to act. "In this way, not only has an ancient culture been systematically destroyed, but human lives have also been extinguished. About 450 people of all who lived in the communities of today's Bernkastel district were deported. About 250 still lived in the district in 1933. Only 18 survived the camps or the ghettos. "What remained were the cemeteries, the converted synagogues and some memories," Bühler concluded.

Jakob Schoemann an Sara Roos, Siegmund' parents



Jakob Schoemann, (1842-1921), born in Krövi, cattle dealer and butcher, father of Siegmund Schoemann and son of Emanuel Schoemann from Lösnich. Jakob died in Traben in the house of his son Adolf, but was buried with his previously deceased wife Sara in Krövi (photos left).

Sara Roos (1847-1917), born in Offenbach-am-Glan, mother of Siegmund Schoemann. Offenbach-am-Glan is by the then standards a long way from Krövi in a hilly area on the river Glan on the southern edge of the Hunsrück. How they met is unknown.

The Schoemann family in the Moselle valley until the Republic of Weimar

The name Schoemann was not adopted until 1808, when all Jewish families had to adopt new names by order of the French occupiers.
Best known is Benjamin Levi, who went by the name Schoemann in the village of Lösnich. From that place, in successive generations several families moved to the surrounding villages. The most tangible memory of them, are the cemeteries. Some migrated to America, others to France, long before the National Socialists took power.
It is not widely known that many Jews lived in the countryside in Germany. This is also quite logical, because the well-known German Jews were urban Jews and because things like the ownership of department stores, banks and other businesses, the emphatic presence in politics and cultural life were precisely what the National-Socialists used to spread the conspiracy theory about Jewry.
Nazi propaganda proved successful on many fronts. It strongly influenced the image of Judaism even among anti-Fascists.
Only now, in the 21th century, a more nuanced picture is emerging, not least because of much historical research in Germany.
But it is the extermination policy of Hitler and his followers that ensured that Jews in the villages where they lived and worked for so long are only a memory and their presence is still only visible through the many cemeteries in the region.
Benjamin Levi was a cattle trader and Schutzjude. This meant that he received a protection certificate from the local monarch whereby he undertook to pay annual protection fees to the monarch. After a while, he could no longer afford the fees. The monarch then had Benjamin Levi's possessions confiscated.
The Schoemanns fled the region and some emigrated to France and the United States.

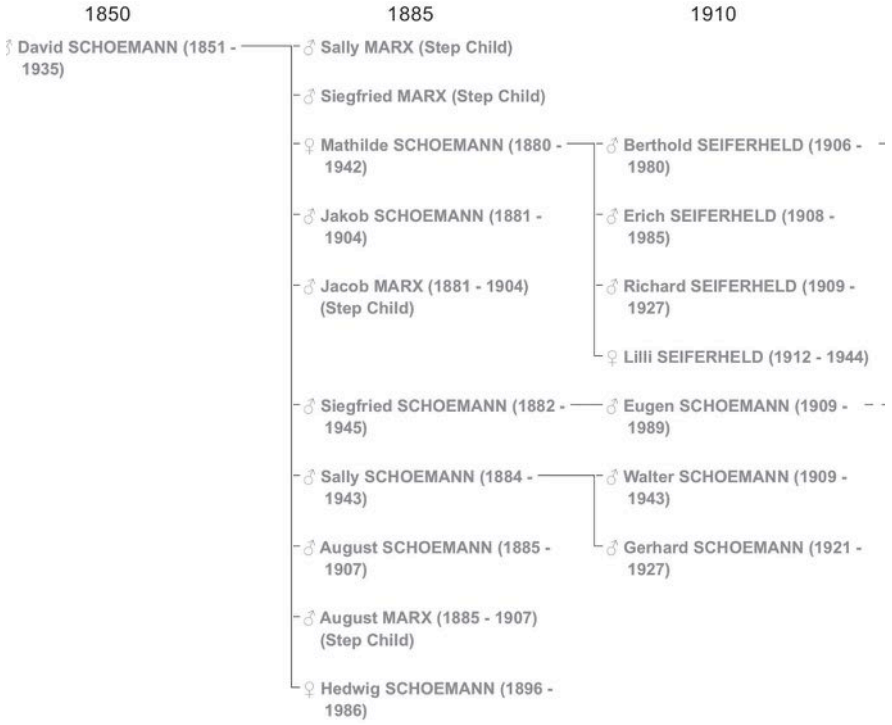
David Schoemann's house in Kröv, now Robert Schumannstraße 139 (formerly Hauptstraße). According to his grandson Eugen Schoemann, this was one of four houses Emanuel Schoemann had built for his sons.
Above right, behind the facade was the prayer room of Kröv's small Jewish community.
The Jews of Kröv were all Schoemanns or in-laws.
David ran a clothing shop.
He died in Cologne in 1935, while visiting his daughter Mathilde Seiferheld
When Siegmund, grandmother Myriam's grandfather moved from Kröv to Traben-Trarbach, the Seiferhelds took over the shop. When they in turn left the village after the Nazis took power, the shop became Therese Müllers' and her sister Bertha's (so Corinne Röhl-Weisskopf from Kröv told me). Therese Müllers had been youngest clerk in Siegmund's shop Saskia visited her as recently as 1984 with Roel and Myriam while passing through and stayed overnight with the Christoffel family. They were the vintners whose land surrounded Kröv's Jewish cemetery. Probably Emanuel Schoemann had bought that piece of land from the Christoffel family.

יין על פסח

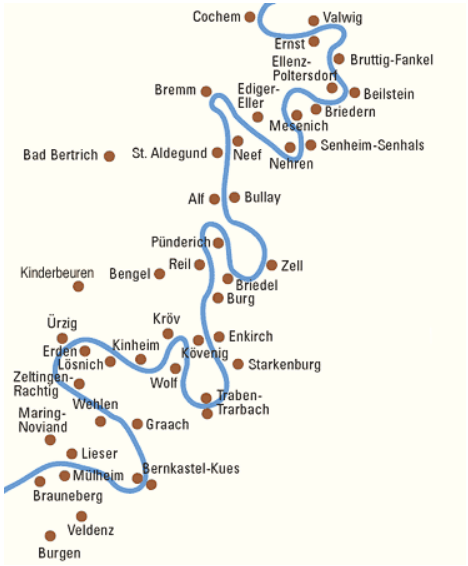
Empfehle meine reinen
Moselweine à 60, 70, 80
u. 90 Pfg. per Liter, evtl.
auch in Flaschen, sowie
Tresterbranntwein
für Pesach. Eigene Kelterei
und eigenes Wachsthum.
David Schömann, Weingutsbesitzer,
Cröv a. Mosel.
[1725]

Advertisement in the magazine "Der Israelit" of 10 March 1904 showing that David was a wine merchant in Kröv and owner of a vineyard.

Standing on the right, David Schoemann (1851-1935) and his second wife Therese Wittmann on the left. Seated on the right, the young couple Eugen Schoemann and Milli Kahn. David was the younger brother of Jakob, the grandfather of Ernst, one of his great uncles.


1850
1885
1910
♂ David SCHOEMANN (1851 - 1935)
♂ Sally MARX (Step Child)
♂ Siegfried MARX (Step Child)
♀ Mathilde SCHOEMANN (1880 - 1942)
♂ Berthold SEIFERHELD (1906 - 1980)
♂ Jakob SCHOEMANN (1881 - 1904)
♂ Erich SEIFERHELD (1908 - 1985)
♂ Jacob MARX (1881 - 1904) (Step Child)
♂ Richard SEIFERHELD (1909 - 1927)
♀ Lilli SEIFERHELD (1912 - 1944)
♂ Siegfried SCHOEMANN (1882 - 1945)
♂ Eugen SCHOEMANN (1909 - 1989)
♂ Sally SCHOEMANN (1884 - 1943)
♂ Walter SCHOEMANN (1909 - 1943)
♂ August SCHOEMANN (1885 - 1907)
♂ Gerhard SCHOEMANN (1921 - 1927)
♂ August MARX (1885 - 1907) (Step Child)
♀ Hedwig SCHOEMANN (1896 - 1986)

Where are the ancestors buried?



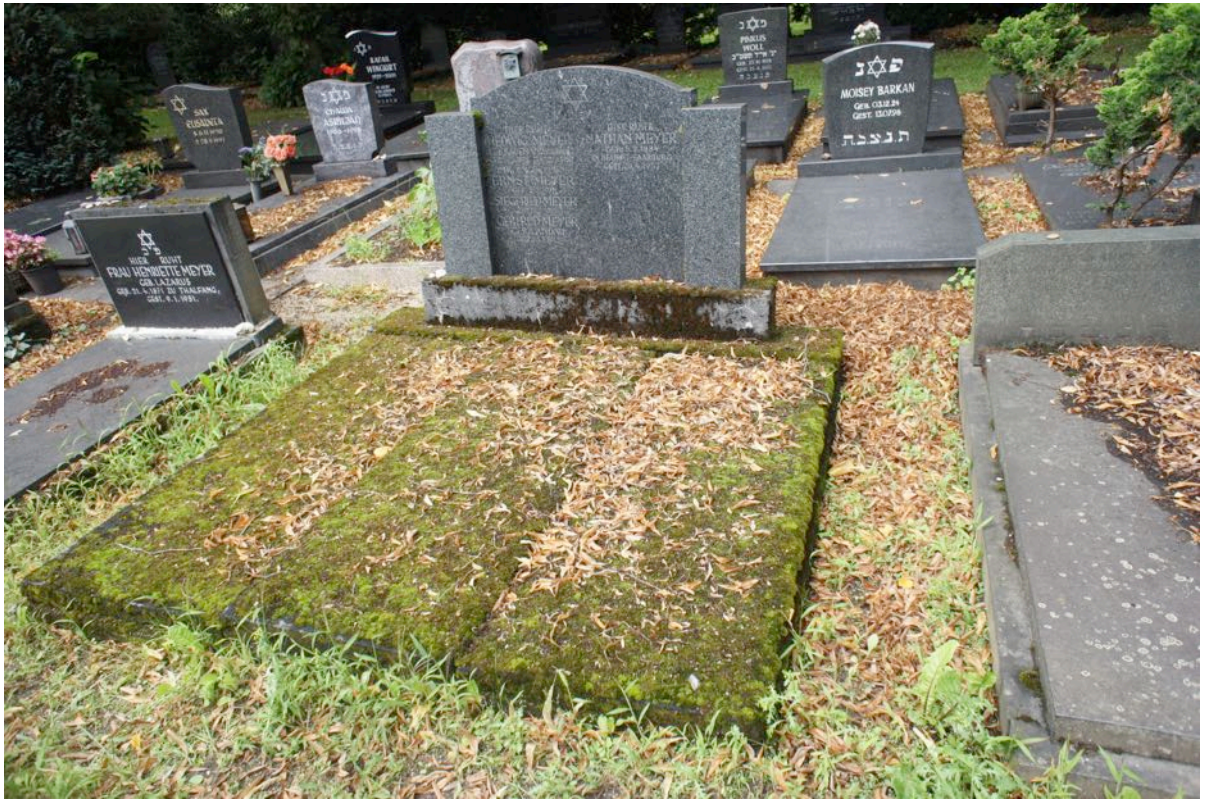
On the map, the places along the Moselle with a Jewish community. Below, the Kröv cemetery.

Jewish cemeteries along the Moselle are generally located outside the villages, in remote places. In Kröv it is a small triangular piece of land between the vineyards. In Lösnich it is kilometers outside the village, in Zeltingen in the middle of the forest. In many cases there was a cemetery for some of the surrounding villages. In Traben-Trarbach there is no longer a Jewish cemetery. Many Jewish cemeteries were desecrated in the period 1933-1945, the stones overturned, the nameplates smashed. With the reaching of democratic maturity in the Federal Republic, local administrators have also become aware that the restoration and preservation of Jewish cemeteries was part of their task, but not everywhere. The greatest enemy of Jewish cemeteries today is the overgrowth of weeds and trees.
Researchers have inventoried the cemeteries and described their condition. but maintenance remains a local matter. Which the cemeteries are located in remote places is of course no coincidence. Nor has it been a choice of the Jewish communities. The isolation of these cemeteries was caused by the deliberate anti-Jewish policy of the small and large local rulers and authorities. As a result, Jewish communities were forced to transport and bury their dead over great distances. Where more orthodoxy prevailed, women accompanied them up to the fence of the cemetery and remained outside. This is how numerous Judenwegen" were created that ran past villages. Until the nineteenth century, only Hebrew was written on the stones. As Jewish emancipation progressed, German was increasingly used. The emancipation can also be seen in the changed design of the tombstones. The ancient symbolism was increasingly abandoned. First, German text was placed below the Hebrew text, with the Hebre name of the deceased. The German text is not a literal translation of the Hebrew. The Hebrew text contains the Hebrew name of the deceased, which is missing in German. Later there will be more German than Hebrew.

Freudenburg, where David Kahn and his wife Judith Wolf lie, the grandparents of Hedwig Kaufmann, great-grandmother of Manu and Natan.

The cemetery of Alsenz, the village of the Brück family.

Braunsbach in the state of Baden-Württemberg, where the Pfeiffer family branch is buried. Most of the lyrics are in Hebrew. The Pfeiffers are a family of kohanim and (today still) very orthodox.

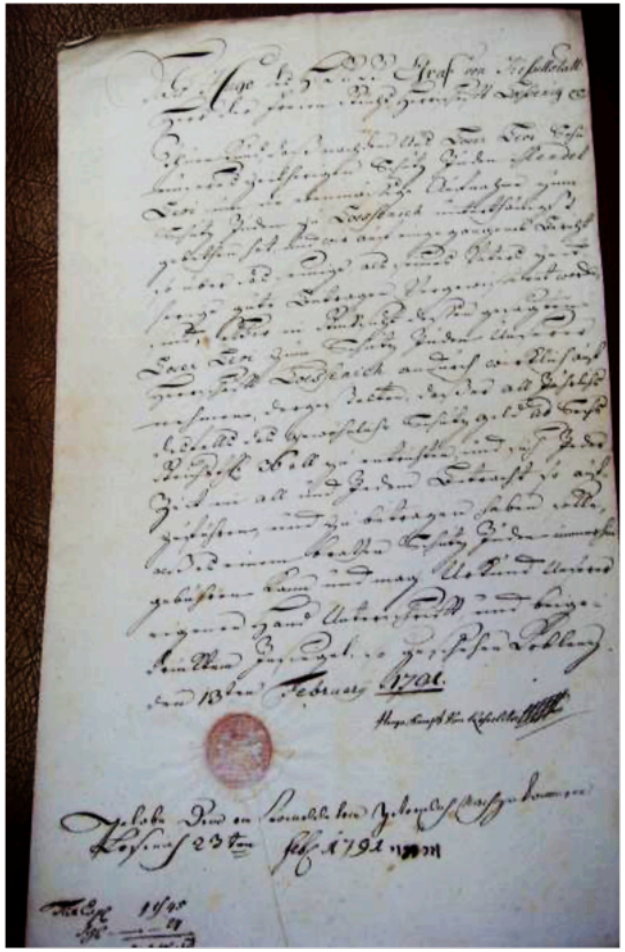


Hellenthal cemetery, with the grave of Regina Baum, the grandmother of Manu and Nathan's great-grandmother Hedwig. Below that is the grave of Capell Kaufmann, her brother-in-law and Sybilla's wife.

Now the grave of the great-grandparents Nathan and Hedwig lies among Russian Jews who came to Trier since the 1980s. The back rows were still empty in the 1950s. Below is the cemetery of Schweich, mainly the Kahn family, with the blessing hands of the kohanim, the descendants of Aaron, brother of Moses.

The status and names of Jews before and after Napoleon in French occupied territory. The name changes of 1808

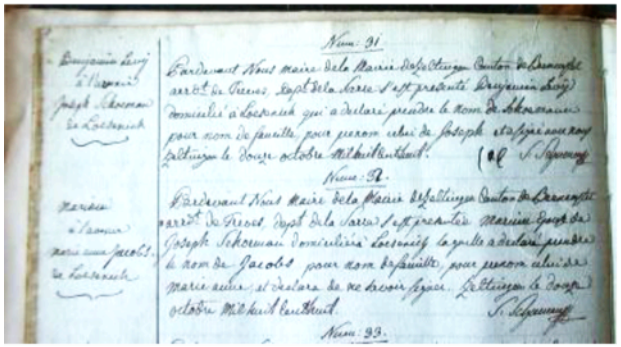
Great-grandfather Ernst often said: we are actually Levi's, even though our name is Schoemann. His mother Emma Brück also came from a family originally called Levi. In Baden Württemberg, where great-great-grandfather Nathan's mother came from, there was only a law on the name change of Jews in 1828. That was because Baden Württemberg had not been occupied by the French.



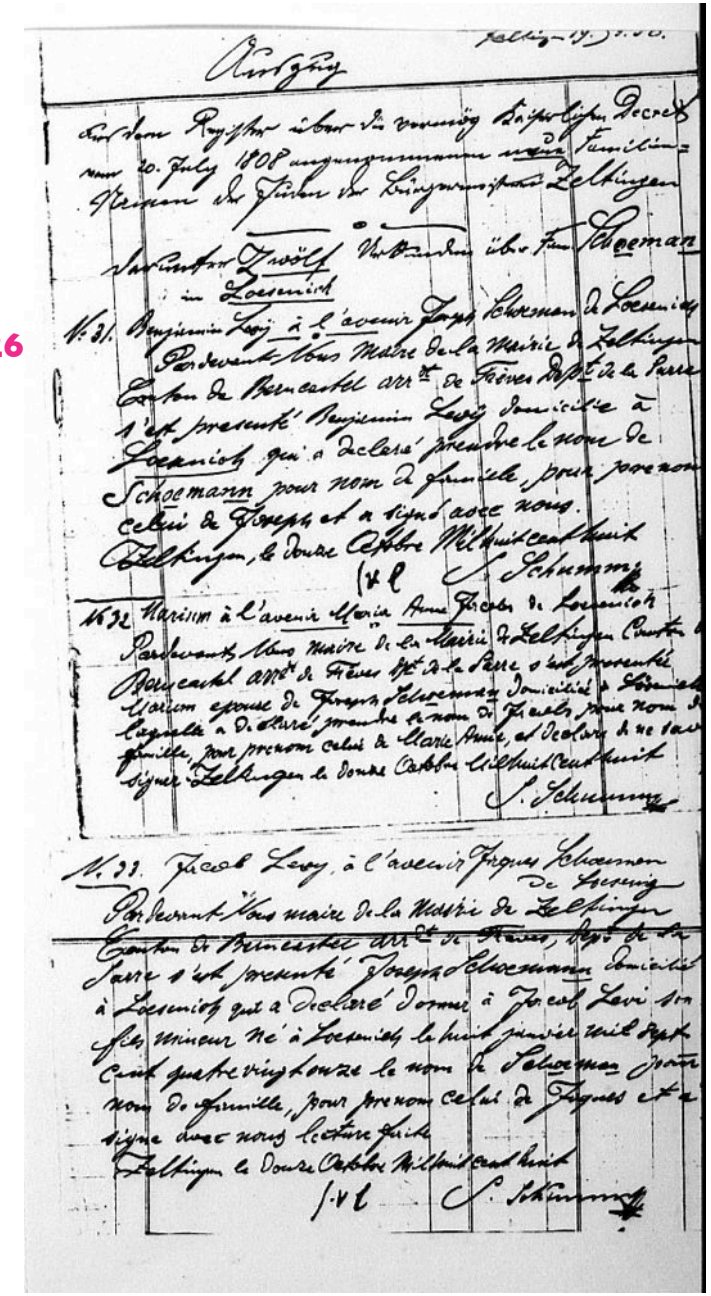
Schutzbrief van Mendel Levy

Until the formation of the German state, Germany was a mosaic of regions with their own laws and regulations. But in general the status of Jews was not that of subjects but of foreigners. The governments did offer the possibility to acquire rights against payment. But family law remained the domain of one's own religious community. Jews often had different names per generation, although there were exceptions, especially in families that had the right by birth to hold the position of rabbi. With the arrival of enlightened monarchs (supporters of the Enlightenment and willing to no longer act as absolute monarchs), Jews in some German areas were given the status of subjects. Other monarchs actually "ghettoized" the living conditions of Jews (under the guise of protection), such as in the town of Haigerloch, where Prince Karl Friedrich decided in 1780 that the scattered Jews should all live in a certain neighborhood. The Jews were obliged to pay rent to the monarch and build houses at their own expense on designated building plots, without them taking ownership of the buildings. In 1815 the monarch sold the lease to the Jewish community. With that, the Haigerlocher Jews finally became owners of their own houses. But they were still not subjects, but only tolerated by means of a protection regulation (Schutzbrief). It was not until 1849 that they were equated with other religious communities.
When the Hohenzollern principalities came under the direct authority of the Prussian state, some of that progress was gone. The occupation of the Rhineland by the French troops accelerated the change for the Jews living there in the occupied territories. In France itself, 1791 was a pivotal year, when Jews (as a group, ethnically determined) turned into citizens (citoyens) who adhered to the Israelite faith. This law also applied in the territories occupied by France. After that, Napoleon nevertheless prepared a law requiring a specific organization imposed on the Jewish community. In preparation, a meeting of Jewish representatives was convened in 1806. The representatives were appointed by the prefects on the recommendation of the Jewish population. A number of notables were appointed per department for the departments with the largest Jewish population:
Haut-Rhin, 12 ; Bas-Rhin, 15 ; Mont-Tonnerre, 9 ; Rhin et Moselle, 4 ; Sarre, 1 ; Roër, 1 ; Moselle, 5 ; Meurthe, 7 ; Vosges, 7 ; Gironde, 2 ; Basses-Pyrénées, 2 ; Vaucluse, 2 ; Côte-d'Or, 1 ; Seine, 6.
For the rest, the prefects had to appoint a representative for every 500 Jews,
Most ancestors lived in the départements of Mont-Tonnerre (Donnersberg) and Rhin et Moselle. The numbers show that most of the Jews of the occupied territories also lived there.
The assembly had to answer 12 questions from the emperor. These questions reflect the prejudices that had also made their way within Enlightenment thinking.
On July 20, 1808, Napoleon issued a decree in Bayonne requiring the adoption of surnames and first names.
"*que ceux des sujets de notre Empire qui suivent le*

In 1808 Benjamin Levy became Josef Schoemann.



culte hébraïque et qui, jusqu'à présent, n'ont pas eu de nom de famille ou de prénoms fixes seront tenus d'en adopter dans les trois mois de la publication de notre présent décret et d'en faire la déclaration par devant l'officier de l'état-civil de la commune où ils sont domiciliés."
in German „*Diejenigen Juden unseres Reiches, die den hebräischen Gottesdienst befolgen und die bisher keine fixen Geschlechts- und Vornamen hatten, sollen verpflichtet sein, solche binnen drei Monaten nach Publikation unsers gegenwärtigen Decrets anzunehmen und sie vor dem Beamten des Zivilstands der Gemeinde, wo sie ansässig, zu erklären.*"
Thus, the traditional Jewish first names were abandoned. In Alsenz, Baisgen Herz became Elisabeth Gottschau (or Gottscho). Sometimes very German sounding surnames came up. Sometimes the Jewish first name was replaced at the same time. But often a connection was also sought with the old names. For example, Weil is the inversion of Levi. Stern refers to the star of David. In addition, there are also names that are typical in the Palatinate region such as Haas or Maas. Another common occurrence is the use of a first name as a surname. Examples in the family tree are Samuel, Abraham, Moses, Israel, Salomon. In the first period to 1808 you also encounter three different surnames in three successive generations.
Napoleon was not the first monarch to legislate on names. That was Emperor Joseph II of Austria in 1787. In Austria, the choice of name was not free. The great majority seemed to expect no disadvantage from a choice of name that suggested Jewish origin. The choice often fell on names that were direct or indirectly from the Torah. Sometimes a translation is needed: Hirsch for Naphtali (the deer is a symbol for that tribe), Markus for Mordecai. Subsequently, Markus can also become Marx again. The will to remain close to Jewish tradition was often greater than to make Jewishness unrecognizable by means of a new name. Something similar was happening in the border areas that alternately became German and French. Before the French Revolution, according to the 1784 census, Alsace had 3,918 Jewish families, of which 45% had no permanent surname. Most Jews wore a different patronymic (father's name) per generation. That was not the case with the Kahn family (also Kaan) van Freudenburg. There the surname had been handed down from generation to generation, because they were part of the group of the kohanim (priestly families), according to tradition the descendants of Aaron, brother of Moses. This is marked by the permanent name, which is passed down the male line. No change had to take place there, after all, that was the decree of Bayonne. There was, however, the obligation to sign a statement with the mayor. There was also no need to adopt another name, the name Kahn (=priest) gave prestige in the community. Some officials only superficially understood the provisions of the decree. It could also happen that a family that already had a fixed surname was forced to adopt a new name. In addition, civil servants in rural areas did not have a high level of education and confused



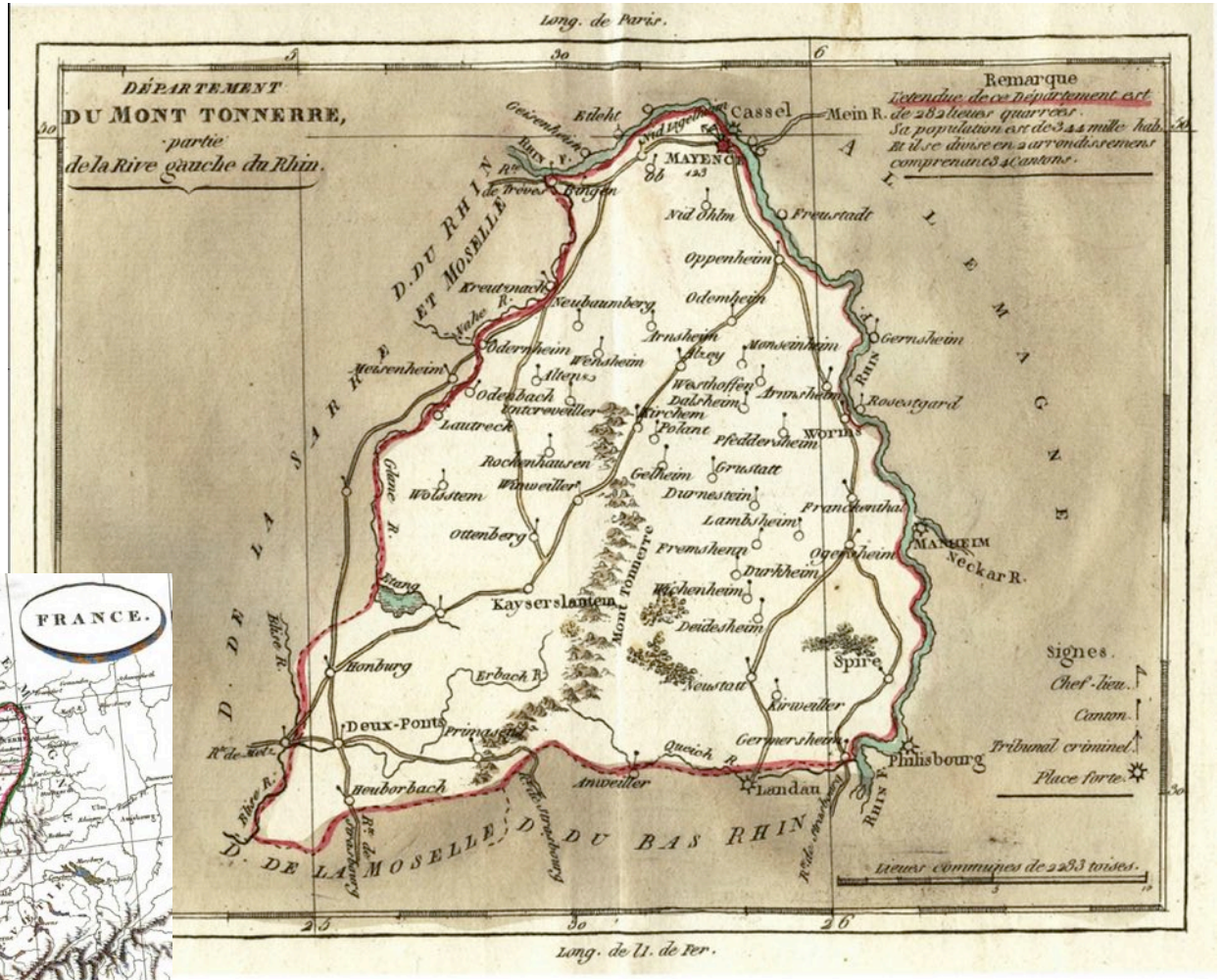
On the left the 1808 name change list of the mairie van Zeltingen, which included the village of Lösnich. This is the documentary ment on which it has been established that the Levy family Schoemann was called (Benjamin Levy à l'avenir Joseph Schoemann)
They continued to use the Jewish name in their own circle, but especially for the events where religion plays a role played, such as the bar mitzvah or on the tombstones where the honored the dead in Hebrew.

names. The meaning of the many surnames in the family tree can be traced. The names of the twelve tribes are sometimes preserved, sometimes converted into the name of the animal emblematic for the tribe.

Baum = is derived from Abraham
Frank = Ephraim
Kaufmann: probably derived from Jakob/Koppel
Mandel= abbreviation of Menachem (also Mendel)
Meyer, Mayer = Meir
(There are many non-Jewish Meyer, because that name is derived from the word for farmer in the Middle Ages.)
Wolf = Benjamin (the wolf as a symbol for the tribe of Benjamin)
Löw, Löb = Judah (the lion represents the tribe of Judah)

Brück probably comes from Baruch, but it was also a Christian surname.
The animal names are derived from the animals that symbolize the twelve tribes of the people of Israel. Because the tribal names are also first names, they appear in variants as both first and last names.
For example, the surname Bonem or Bonnem is derived from Benjamin. But sometimes the name of a city or a village is chosen. An example in our family is Dahlsheimer (like Clara Dahlsheimer, Ernst Schoemann's maternal grandmother) equal to originally from Dalsheim (the spelling is sometimes with, sometimes without h). Sometimes a name has a double meaning. For example, Mandel can be a derivative of Mendel (Menachem) or point to the village of Mandel.

The piety was also expressed in a name like Gottscho or Gottschau, as with the Alsenzer family (in Lorraine or Luxembourg Frenchified to Godechaux or Godchaux). That name would stand for "Servant of God".
With the first names, it was partly tradition to have a call or nicknames. Girls often wore diminutive names such as Giddelche, Brendel, Bräunle. The name change gave the opportunity to adopt more dignified first names. Then suddenly a Sybilla appeared where before there was a Biele or Beile or a Caroline instead of a Keile. Frommet turns out to be Véronique and Derz is now called Theresia. Johanna or Jeannette is remarkably common in our family. (also occurs in the form of Schenle). Among the boys, first names such as Kiebe or Koppel or Leib (Jacob) and Leiser or Löser (Lazar) occur. Raphael is a remarkably common given name in the Kahn branch. The choice of a first name was often motivated by respect for a grandparent or a recently deceased person family member.
In 1808 and in subsequent generations, traditional first names are often converted into first names with a similar sound. Leib then becomes Leopold. But some first names could be correct in meaning and sound at the same time, such as Jacques for Jacob or Isidor for Isaac, Emanuel for Mendel, Nathan for Nausem, Salomon for Schaulem, Moritz for Moses, Leopold for Leib.



The map of France under Napoleon.

Where in subsequent generations a truly German-sounding first name is chosen, the boys get a Hebrew first name. That is the first name they also wear during their Bar Mizwa. Ernst Schoemann then continues to be called Menachem for his religious duties, but that last name does not appear anywhere in the official documents. Menachem is the name of a king in the Torah. The double German and Jewish identity lives on in the double life of the first names, which is also visible on the bilingual tombstones,

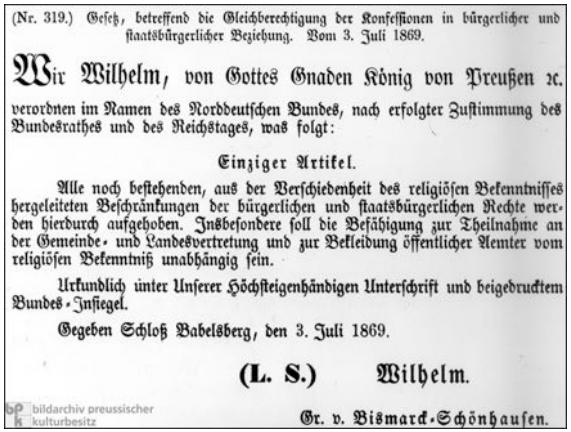
Die Juden ſind in dem Departement vom Donnersberg ſehr zahlreich. Die Mittel ihrer bürgerlichen Verbeſſerung haben ſchon lange die Regierungen und Staatsleute beſchäftigt. Es wurde vieles zu ihrer Rechtfertigung, mehr noch zu ihrer Anklage geſchrieben und geſagt. Die Leidenſchaftlichkeit oder eine erkaufte Meinung ſprachen, wie das gewöhnlich der Fall iſt, lauter als die Liebe zur Wahrheit und die Menſchlichkeit. Man dürfte nur Thatſachen ſprechen laſſen. Die Gerichtshöfe könnten wohl das beſte Zeugniß über den Werth der Israeliten ablegen; und ſie haben es zum Theil gethan. Gewiß iſt indeſſen, daß die heimlichen Sünden der Juden, wie der Jugend, die verderblichſten ſind.

The Jews are very numerous in the department of Donnersberg. Governments and statesmen have long pondered means of their social upliftment. Much has been written about their rights, even more has been charged against them. As usual, feeling or partiality spoke louder than the love of truth and humanity. Only facts should speak. The judges can best testify to the worth of the Israelites, and in part they have done it. It is certain, however, that the hidden sins of the Jews, like those of the youth, are the most pernicious. Some Jews have entered agriculture and industry in recent years; they have generally taken steps for the better, but it must be confessed that these steps, as might be expected, are neither large nor rapid. Prejudices, habits and mores, which have been ingrained for thousands of years and have led to many persecutions, will not be overcome within a decade or so. years traveled.

The Israelites are strangers among the other nations, and the ever-continuing progress passes over this nation, which isolates itself in the midst of populous lands and cities with its peculiar customs, untouched by that new spirit. So are the Jews. Another question is what they are their own fault is. Still less does the condition of this class of men entitle it to be persecuted on that ground. But equally, the usual means employed to naturalize and paint it seem to remain inadequate. This people to what belief and ingrained habits can cause.

On the left the first part of the chapter on the Jews in 'Statistisches Jahrbuch für das Departement vom Donnersberg Jahr 1811 von Ferdinand Bodmann Divisionschef bei der Prefektur Mainz bei Florian Kupferberg. '
Ferdinand Bodmann can be counted among the enlightened civil servants, yet the prejudices still shine through unabated. This may for one purpose be attributed to the lack of historical understanding of the position of the Jews between the Middle Ages and the eighteenth century.
Below is the translation of part of the text.

where names and dates of life are briefly indicated in German and the Jewish names in Hebrew. and words of praise for the deceased. In fact, it is the rabbis who issued a rule in the twelfth century that every Jewish child should be given a Jewish first name. Thus, locally common first names were not sufficient for pious families.



(Nr. 319.) Gesetz, betreffend die Gleichberechtigung der Konfessionen in bürgerlicher und staatsbürgerlicher Beziehung. Vom 3. Juli 1869.

Wir Wilhelm, von Gottes Gnaden König von Preußen ꝛc.

verordnen im Namen des Norddeutschen Bundes, nach erfolgter Zustimmung des Bundesrathes und des Reichstages, was folgt:

Einziger Artikel.

Alle noch bestehenden, aus der Verschiedenheit des religiösen Bekenntnisses hergeleiteten Beschränkungen der bürgerlichen und staatsbürgerlichen Rechte werden hierdurch aufgehoben. Insbesondere soll die Befähigung zur Theilnahme an der Gemeinde- und Landesvertretung und zur Bekleidung öffentlicher Aemter vom religiösen Bekenntniß unabhängig sein.

Urkundlich unter Unserer Höchsteigenhändigen Unterschrift und beigedrucktem Bundes-Insiegel.

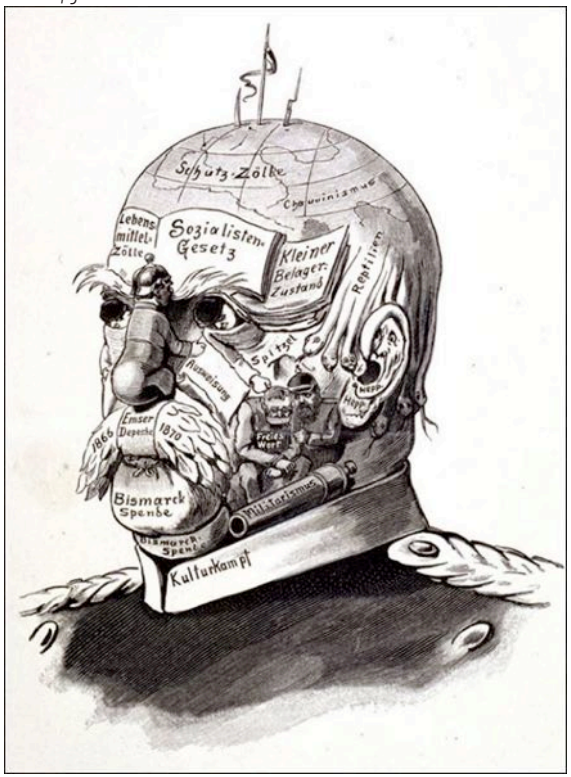
Gegeben Schloß Babelsberg, den 3. Juli 1869.

(L. S.) Wilhelm.

Gr. v. Bismarck-Schönhausen.

bildarchiv preussischer kulturbesitz

Otto von Bismarck as lawmaker. Note the Hepp Hepp ear. This points to the anti-Semitic hepp hepp riots that took place in 1819 and thus indirectly led to the emancipation law of Jews.



Jewish emancipation in Germany

The national law of 1869

In the areas not occupied by the French under Prussian administration, a name law was also passed in 1812. Much more important than the name laws eventually became the law that the Reichstag of the North German Alliance (Norddeutscher Bund) passed on July 3, 1869. Articles on equal rights for all citizens had already been passed in some Länder in the 1960s, but the new law came to play a decisive role. That law was not without contradictions. After all, she emphasized the preferential position of religion in the organization of the state. Obviously, the new law did not immediately change current discriminatory practices. But very quickly the young Jews began to give their own interpretation to equal rights. It did mean that there were far fewer restrictions on settling where you wanted to, buying houses and land or choosing a profession or taking up a study. So you see in the generation of Ernst that cousin Milian Schoemann became a writer, cousin Kurt Bronne a dentist and Ernst a lawyer. Studying at the university had become accessible. A generation later it was already taken for granted. In the previous generation, opening a store had been the giant leap forward for many families. For Julius Meyer, Johanna's uncle, it became a clothing factory in Berlin, which does not alter the fact that grandfather Nathan stuck to the old trade of cattle trader and took his son Siegfried into it. The rich Jew is a myth or rather an exception, which does not alter the fact that the rapid progress within a generation was eye-catching and perhaps aroused some jealousy. A Jewish middle class quickly emerged. And wealthy bankers who caught the eye were also there. Just making Jew synonymous with rich is utter nonsense. There were many Jews who lived on the edge of poverty or in poverty with professions such as brush maker or shoemaker and we also find them in our family tree. Some sent their daughters to other Jewish families to become maids. We see this appear, for example, in the population lists of Offenbach. But all in all, it is no coincidence that a large number of synagogues were built in the third quarter of the nineteenth century, although the costs for the communities remained heavy. In addition to rights, Jewish emancipation also meant burdens. Contrary to what the anti-Jewish movements in Germany claimed, Jewish men served in the army as much as other Germans. In World War I, 100,000 Jews served, 1,500 were awarded the Iron Cross first class, about 12,000 fell on the battlefield. The surviving photos of front soldiers in the family are a testimony to this.

Back in history : the ancient presence of Jews along the Moselle, Rhine and Saar

Jewish settlements in Germany before 1238 according to "Germania Judaica"

The ancestors of Ernst and Johanna Schoemann came from the western part of Germany with the largest concentration of Jewish settlements. Because the registration of Jews only took place systematically from 1798, it is very difficult to reconstruct the family history before that time. Also because a name only contains two generations.
It is certain that the largest concentration of Jews in the Middle Ages was along the Rhine and Moselle. Before the 13th century there was an influx of Jews from France, but a Jewish presence along the Rhine has been noted as early as Roman times. It is possible that our ancestors have always been country Jews, it is also possible that exchanges took place between towns and villages.
At the beginning of the Middle Ages, the Jews concentrated in cities, especially the so-called Schum cities, Speyer, Worms and Mainz. In Mainz there is already a presence around 900 documented by Jews. The growing prosperity of Magenza (Mainz) attracted Jewish migrants to that city. By the eleventh century, the Jewish population had grown to over six hundred

Jewish settlements in Rhineland 1301-1350

souls, a significant portion of the then population. The history of Jews in Mainz is a roller coaster of prosperity and disaster. A temporary culmination of the persecution was Pope Urban II's call for a crusade to end all enemies of Christ. Among them were counted the Jews who, in 1096, were subjected to the first great wave of murders.
When Jews were banned from many cities, they dispersed. In the eleventh and twelfth centuries, the Christians banned the Jews from wholesale and long-distance trade. From the Fourth Lateran Synod of 1210 on, the economic activities of the Jews were limited to money trading, brokerage, retail, maternity and loan business. The specialty of Jews in many cases focused on short term loans and collateral loans. Calculating interest was forbidden for Christians by the Church. This therefore became a matter for the Jews, which on the one hand made economic traffic possible, but on the other hand the mark of usurers was left on Jews.
At the end of the tenth century and the beginning of the fifteenth century, Jews were again expelled from cities. Waves of epidemic disease came, with the finger soon pointing at Jews as the cause of the disease. In 1349, almost the entire Jewish population of Mainz was murdered. In Trier, Jews were chased out of the city by the hereditary bishop at the end of 1419. They were about fifty families.
An additional advantage of the murder of Jewish moneylenders was the disappearance of debts. So did craftsmen who had borrowed money to build their businesses. They felt strengthened by the increasing influence of guilds in urban government. Larger cities expelled the Jewish population in quick succession their midst (Strasbourg 1388, Speyer 1405/1435, Hereditary Diocese of Trier 1418).
When new Jewish residents began to settle in the cities again, they were faced with even worse conditions. Jews were forbidden to acquire landed property. They therefore had to rely on rented accommodation and permits offered some protection for an even shorter period of time. In addition, there were residents who were taken in by Jewish communities pending a protection permit. The economically stronger cities needed the protection money from the Jews less. After a Jewish community in Mainz was formally reestablished in 1445, it was expelled from the city shortly afterwards in 1471. This was apparently seen as final, because the synagogue was renamed the chapel "Omnium Sanctorum".
So Jews did not completely disappear from the cities, but the urban communities became minuscule. It is probable that the landjuden who lived in villages among the peasant population were largely consists of descendants of Jews expelled from cities. Written documents about country Jews from before the seventeenth century are rare, but migration from village to village can in any case be traced back to the eighteenth and nineteenth centuries.
Jews were in different legal positions. Schutzjuden (protection Jews) had a term residence permit. They

The seal of the Jewish community of Mainz at the end of the eighteenth century.

were the most wealthy group. Tolerated people had limited permission to stay (for example, they were private teachers or students of a rabbi, the so-called "Judenstudenten". Bedic Jews (in Yiddish Schnorrer) were the lowest layer. They enjoyed no protection at all and moved from municipality to municipality, depending on of what they could scrape together in gifts and alms

The growing number of beggars - both Christians and Jews - was a pressing problem in the seventeenth and eighteenth centuries According to the authorities in Mainz, in 1784 there were five hundred Jewish beggars in the city and even more so in the suburbs.

The large number of Schnorrer determined the image of Jews among the population. The unavoidable mobility - given the restrictions imposed - meant sweeping Jews and Gypsies together in one great prejudice. There were also exchanges in the groups kept out, Yiddish was widely used in the underworld. Jews in crime were no exception, individually as members of a gang or as a Jewish gang. Yiddish was something of a bargoen for those gangs. The Jewish criminals had a reputation for not betraying their mates. They could also count on the solidarity of non-criminal Jews who somehow distrusted the government and felt that, given the exclusion from most professions, seeking income from dishonorable activities deserved some understanding.

Traben-Trarbach

De stad waar Ernst, de overgrootvader van Manu en Natan opgroeide.

Het strandbad dat door grotendeels door de bijdrage van Siegmund Schoemann tot stand kwam.

The Jewish community

Translation of a text by Günther Böse
from *Traben-Trarbach. Geschichte einer Doppelstadt 1985-2004*

A Jewish community in Traben - Trarbach only came into being at the beginning of the 20th century. More than 20 Jewish citizens are registered in the population registers between 1905 and 1918. By 1930, the number had risen to more than 30 people, spread across seven to eight families. With the exception of a family, they settled in the Trarbach district, in the shopping area between Markt and Moselle. The influx started after 1900, with the Jewish Schoemann family as the main trigger, who, according to the 17th century archives, already lived in Loesnich on the Moselle as Schutzjuden. As a result of the Napoleonic decree requiring Jews to use a first and last name under penalty of exile (the last names could not be derived from the Old Testament or from Stede), the twelve members of the Levi family took the name from Schoemann, a longtime resident of Loesnich established family. Descendants of the branch of the Jewish Schoemann that moved to Kröv after 1811 took up residence in the town of Traben-Trarbach. In November 1905, thirty-five-year-old fabric shopkeeper Siegmund Schoemann opened a shop for men's, women's and children's clothing in the beautiful Art Nouveau house he built at 20 Gymnasialstrasse (later Brückenstraße). Shortly afterwards, his cousin Sally Schoeman established himself as a wine and cattle merchant (Grabenstraße 27 and Schottstrasse 3). In the summer of 1918 they were followed by Siegmund's brother Adolf Schoemann , who moved his father's cattle business from Kröv to Traben (Rißbacherstraße 3). In 1906-1907, the Lösnicher brothers Michel and Salomon Schömann had rented a shop in Moselstraße19 for the sale of shoes and leather goods. After 1908, the brush maker Eduard Marx came from Rachtig (Grabenstraße 38, later he opened a shop selling household goods at Moselstraße 23). After the First World War, but not only some Jews to the city: in 1920 the brothers Max and Bernhard Schmitz from Binningen (county of Cochem), a shop in clothing and draperies, first at Moselstraße 2 , in 1925 at Mark. In 1930, Max Schmitz went his own way and opened a fabric store on the top floor (Grabenwegf 28, later Brunnenstraße 3). From 1925-1933, the Lösnicher butcher Josef Schoemann kept a grocery shop at Moselstraßet 8. Julius Haas from Hottenbach married in 1926 the daughter of the shoe shopkeeper Schoemann. Paul Gerson, who had previously worked for Siegmund Schoemann, was only briefly able to co-own a tailor-made garment shop (Schottstrasse 3) in 1933. In addition to these families, of which only one moved away but was succeeded by relatives, a building inspector, office clerks, pupils and students of Jewish descent lived in the town in the years before and after the First World War.

In the 1920s, the congregation had grown to such an extent that there was a need for a prayer room. It was found in Salomon Schömann's back house at 2 Moselstraße. After the departure of a number of families in 1935, fewer than ten adult men attended prayer. The remaining members of the congregation went to Rachtig or Enkirch for the holiday. Its predecessor was Bernhard Schmitz for many years. The Schoemanns have always maintained their bond with Kröv. The deceased were buried between the vines in the Jewish cemetery above Kröv, which still belongs to the Schoeman family. In 1927, the Jewish community of Traben-Trarbach acquired its own cemetery from the full city council on August 1, 1927, whereby the northwestern corner of the Trabener cemetery (next to the current mortuary) was allocated to it. There, on April 12, 1927,

Above - The Moselstrasse under water, Salomon Schoemann in the middle of the boat in front of his shop. He died in 1945 in the United States. His daughter Martha and her husband Joseph Voss and daughter Eva were deported via Westerbork and killed.

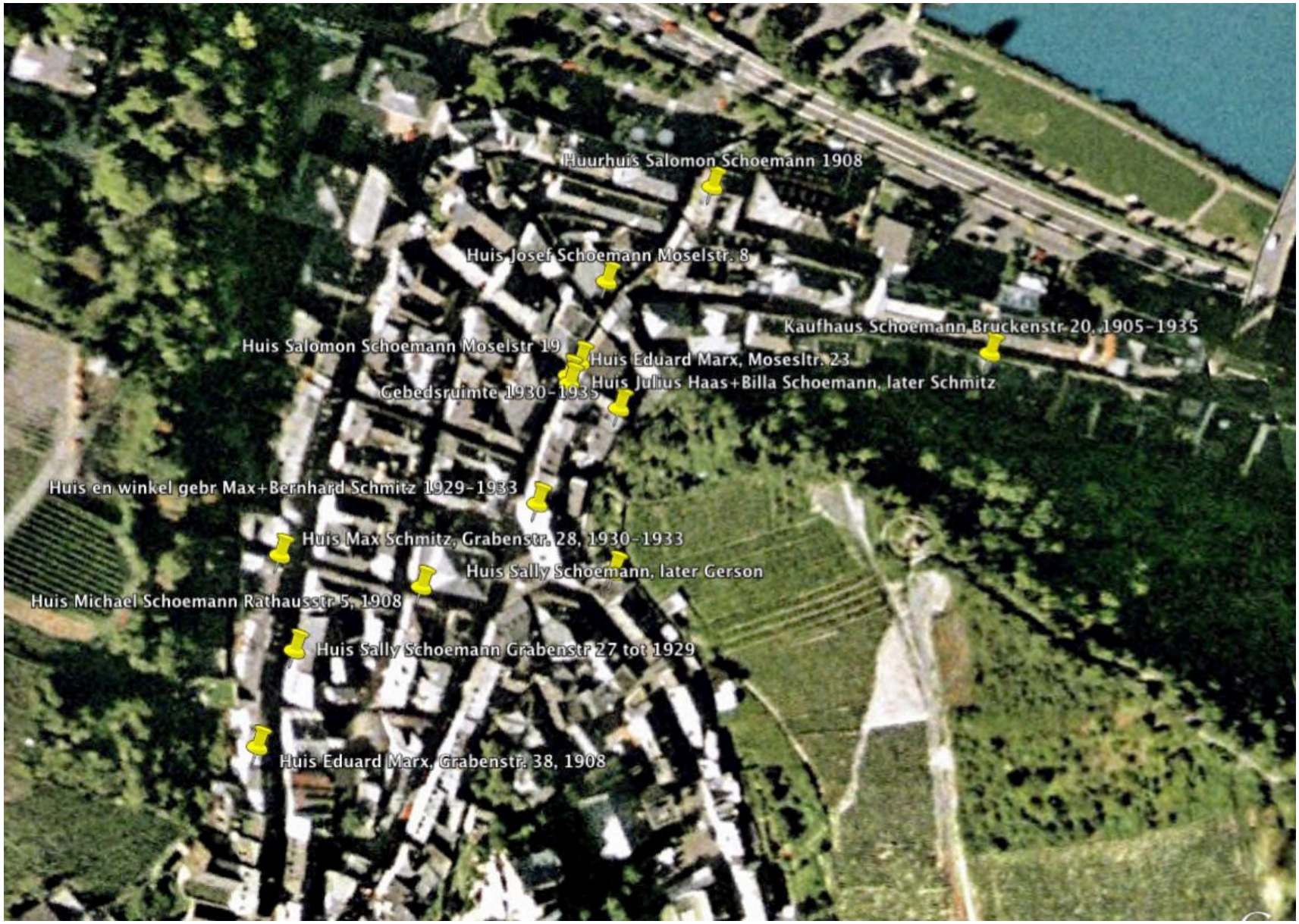
Moselstrasse 8, the home of the Schoemann brothers, shoes and leather goods.

In the 1920s Salomon Schoemann's back house at Moselstraße 25 (green house, above the back house). After 1935, when there was no more minyan (10 religiously mature Jewish men), the Jews still living in Trarbach went to the synagogue in Enkirch or Rachtig.

the Kaddish could be heard when the six-year-old Gerhart Schoemann (Grabentraße 27) was buried. His teachers and fellow students of the primary school on Schotstraße , the neighbors and interested parties took part in this first and last burial according to Jewish ritual in Traben-Trarbach. The body was later exhumed and reburied in Trier, which the Sally Schoemann family moved to in 1929. From Trier she emigrated to the Netherlands on January 27, 1939. #The Jewish shops were open on the Sabbath; the women or the Christian employees served the customers while the men went to the prayer house. On the high holidays of the Jewish year of Rosh Hashanah and Yom Kippur in September/October, shops remained closed and the local press ran advertisements, informing readers of the ancient Jewish calendar and asking for an understanding of the Jewish religious practices. citizens. The Feast of Tabernacles was not celebrated in public. During Pessach, the neighboring children were given matzot. During the more than thirty years of existence of the Jewish community, which was liberal in nature, there was only one marriage between them a Jew and a Christian (1931). It concerned Paul Gerson, who had to deal with the Nuremberg laws on so-called mixed marriages during the Nazi period, which ultimately spared him because his Christian wife did not want to divorce him.

The Jewish children received their religious education for the bar mitzvah or bat mitzvah from a relative in the neighborhood or from the teacher Hugo Friedmann in Bernkastel. For lessons in Hebrew they could go to the Protestant religion teacher at secondary school, until 1926-1928 teacher Kutscher. All Jewish children attended primary school. The last was Lotte Haas (later Angela Schneider). She went to school for the first time on Easter 1937.

Jewish houses in Trarbach. Adolf Schoemannn was the only one living the other side, in Traben. All these houses were moved into after Siegmund settled in the town as a pioneer.


Huurhuis Salomon Schoemann 1908
Huis Josef Schoemann Moselstr. 8
Kaufhaus Schoemann Bruckenstr 20, 1905-1935
Huis Salomon Schoemann Moselstr 19
Huis Eduard Marx, Mosesltr. 23
Huis Julius Haas+Billa Schoemann, later Schmitz
Gebedsruimte 1930-1935
Huis en winkel gebr Max+Bernhard Schmitz 1929-1933
Huis Max Schmitz, Grabenstr. 28, 1930-1933
Huis Sally Schoemann, later Gerson
Huis Michael Schoemann Rathausstr 5, 1908
Huis Sally Schoemann Grabenstr 27 tot 1929
Huis Eduard Marx, Grabenstr. 38, 1908

On the left an advertisement for the shop of the brothers Salomon and Michel Schoemann in the Moselstrasse. Michel died in 1917 from wounds inflicted on the battlefield.

The girls often went on to the Higher Girls' School in Traben. Ten boys were students at the State Gymnasium between 1910 and 1935. A number of them still completed the short education, two passed the final exam as grammar school students: Ernst Schoemann in 1919, Milian Schömann in 1926 . The last Jewish grammar school student was Martin Schmitz, who had to leave school in 1935 without a degree. The other Jewish children usually continued after primary school at the trade school in Trier and then followed an internship at a company or a bank in cities where they later found a job.

The Jewish shopkeepers and their families were well versed in the city and participated in public life, belonged to sports clubs, the association for veterans, the music society and the volunteer fire brigade in Trarbach. The Schmitz brothers became active in the sports club in 1919 and were part of a football team. The successful and respected shopkeeper Siegmund Schoemann, owner of the largest textile store in the Middle Moselle region, made himself meritorious in many ways. He was one of the representatives of the German Trade Association in the Zell district. For almost ten years he was on the board of the local tourist office and in 1919-1933 as second chairman. As such, he was particularly committed to improving and expanding accessibility. He was at the cradle of the bathing beach. To this end, he founded an association to finance the bath through shares, which he himself largely took care of. At the opening of the pool on June 18 1930 and on March 28, 1933, when he resigned his activities to the Tourist Office, he was publicly thanked and celebrated. Jewish citizens of the city fully participated in the First World War as soldiers at the front and were awarded the Iron Cross. Michel Schömann, co-owner of the shoe shop died on October 20, 1917 as a result of wounds received in France. His name is still present on the roll of honor for the fallen that was placed in the Trarbacher evangelical church in 1931. So there were long years of peaceful, good relations between Christians and the Jewish minority. When a knightly play was staged in 1926 in which a medieval Jew was portrayed in a bad light, the theater critic Dr Ernst Spies informed citizens in the newspaper that mocking Jews was reprehensible and that this was a mockery of the grocer's mentality, which applies regardless of religion. was widely present. A few years later, the first anti-Semitic signs appeared feel in the city. After the establishment of the local branch of the NSDAP in the summer of 1929, the city experienced a succession of public gatherings until 1933. The local Nazi leader unconditionally declared war against Judaism and Freemasonry, following Mein Kampf. On top of the prejudices about religion, trade practices and lack of patriotism that had existed since the Middle Ages, came the Nazi racial ideology, which portrayed Jews as inferior, parasitic people who destroyed the German soul.
Since the Jews were denied access to the meetings of the NSDAP, in May 1930 Siegmund Schoemann, as spokesman for the Jewish citizens, sent a letter to the local newspaper against the anti-Semitic slander and calls for violence, expressing the sense of responsibility and emphasized the duty of German Jews to the state, particularly in times of crisis. After the takeover of power, in Traben-Trarbach, as in the rest of the country, the first official boycott of Jewish shops came on April 1, 1933. Expressions such as "purely Christian company" or "purely German product" appeared in advertisements. The Fighting Association of the tradesmen increasingly denounced its aversion to alleged Jewish secularism, dumping practices and bail bonds and called for no longer to buy from Jews. The new city council decided to publish municipal announcements only in newspapers that did not include advertisements from Jewish businesses. In October 1933 this ban was lifted again, as the ministry considered such arbitrary advertising bans (the size of the advertisement sometimes amounted to several pages) as harmful to the German economy. Advertisements for Siegmund Schoemann and the "Stoffen-Etage" appeared until the end of 1934. Even the measures against Jewish cattle traders were introduced less abruptly, as this would stagnate the supply for butchers and slaughterhouses. Jews who had hoped that the situa-

tion would normalize after the first wave of boycotts were disappointed. The persistent anti-Semitic propaganda in the press, radio, meetings and parades, in schools and training companies, the hate tirades in the Sürmer did not miss their mark, nor did the petty harassment of party members and citizens who still bought from Jews or still treated them as neighbours. The struggle against Judaism, the internal enemy, intensified in the summer of 1935, when the second wave of boycotts got under way. On September 17 1935 followed the Nuremberg Laws, which separated the "strangers", by which mainly the Jews were meant, from folk Germans. Jews were no longer citizens of the Reich, only administratively registered persons.

The Jews of Traben-Trabach began to lose heart after two years of boycott and harassment. Bernhard Schmits was the first to close his shop Am Markt and left for Cologne, where he had found a job in a department store. At the end of 1935, Max Schmitz left his "Fabric Floor". With some difficulty he managed to travel to Kuunigshütte/Ost-Oberschlesien. From Poland the journey continued to Prague. In the same year, Siegmund Schoemann sold the still imposing house on Brückenstraße, which he had thoroughly renovated and expanded on the occasion of its twenty-fifth anniversary. His successors advertised on October 1, 1935 to welcome customers in familiar surroundings. The former owner left with his wife for Bingen and from there later to his son Ernst. After the new German legislation made it impossible for him to work as a lawyer in 1933, he moved to the South of France after an agricultural training on an estate in the Mark Brandenburg in 1934 left where he had bought in the Dordogne [wrong, this was in the Charente - MD]. After the occupation of France by the Germans, Siegmund Schoemann and his wife were deported to Auschwitz on September 23, 1942, in the absence of their son who had been conscripted into the French army [the latter is wrong-MD]. Adolf Schoemann, who first left for Mayen, was able to emigrate to the United States with his wife. After difficult years in Spain and in a refugee camp in Cuba, he arrived in the US in 1942, where his children Betty and Josef had already arrived in 1938. These still live today in Los Angeles and Miami [now no longer MD]. Until 1938, the "Schoemann shoes", whose adult children were partly married or working elsewhere (one son had already left Germany in 1930), also tried to go abroad. The emigration procedure was cumbersome and expensive, as a quarter of the assets had to be left behind as "national flight tax" and it was forbidden to carry currency and valuables. The population registers give Luxembourg, Denmark, Jugoslavia and the US as emigration destinations. Kurt and Hedwig Schoemann managed to settle in the US.

Since autumn 1938, the Jews still residing in Trabach had to have the first names Israel and Sara included on their identity cards. These were also marked with a large J. The final phase of the persecution of the Jews in Traben-Trarbach was only experienced by two families in Moselstrase, Jukius and Sybilla Haas, born, Schömann with their children and the old Marx couple, who had been helplessly evicted at the acts of violence. The official publication of November 11, 1938 announced that in Traben-Trarbach and Enkirch, as elsewhere in the country, sincere anger had erupted on the previous Thursday after the cowardly murder of a Jew of the shot embassy secretary von Rath. The Jews still living here had been placed in protective detention and during the morning the shop windows had been smashed and the shop furnishings and part of their home furnishings destroyed. After this thorough destruction, planks were placed for the destroyed shop windows. Thus, Jewish shamelessness has taken a hit. In addition to the compensation of 1 billion RM imposed on the Jews and the order to repair the destruction caused at their own expense, the German Jews were subjected to a deluge of laws and measures. Since 1933, 430 emergency laws had been drafted that had humiliated Jews, stripped them of their rights and excluded them from society. The Jews still living in Traben-Trarbach were also subjected to two local ordinances. On November 15, 1938, the Haas children were kicked out of class because Jewish children were denied public education. It was made impossible for the two families who were still present to earn any income. From January 1, 1939, they were prohibited from working as self-employed persons or shop owners. In addition, coercion was initiated. Before the end of February 1939, the Marx and Haas families left the city they had known for a long time had considered theirs, with what remained of their possessions. They moved to Cologne, where they found cramped accommodation in so-called Jewish houses. The Haas parents barely managed to get their three children to escape via Belgium to the US, where they now live [the latter is only partly correct MD]. There was also some evidence of Christian sympathy and silent help in Traben-Trarbach at that time, including among officials. But expressed in party jargon, the city was free of Jews in 1939. Historically, the Jewish community of Traben-Trarbach had ceased to exist.

The fate did not end there for the Jews of Traben-Trarbach, nor for those who found themselves in the anonymity of the big cities or for those who had fled to western or eastern European countries. In the spring of 1939, all Jews were forced to do forced labour. For example, Bernhard Schmitz and his son Martin worked in Cologne on the construction of railways for the Reichsbahn; from September 1941 all had to wear the yellow Star of David on their

Martin Schmitz, born in 1921, is very distantly related Ernst (his great-grandmother's name was Sibilla Schoemann). He lived with his parents in Traben-Trarbach where his father and uncle owned a shop. He survived the horrors of Auschwitz and Bergen-Belsen. He saw his father being taken away. Martin Schmitz is the only Jew from Traben Trarbach to have returned. The photo shows his camp number on his arm. He became a civil servant and shortly after the war married a German girl from the area, Carla. They went to live in Bernkastel. Martin Schmitz has given many lectures about his experiences in camps. He passed away in 2014.

clothing. The Cologne Jews were the first from the so-called Altreich to be transported to the east in October/November 1941, officially to labor camps. The journey initially went to Lodz/ Littmannstadt, then to Auschwitz. Thus ended the lives of the Haas and Schmitz couples in the gas chambers. Martin Schmitz, who was approved for work during the selection, ended up as a forced laborer in the work commandos of the war industry of a satellite camp of Auschwitz. In 1943, the couple Eduard Marx was sent to their death. The "Final Solution of the Judenfrage", the largest organized mass extermination of all time, claimed the lives of more than half of the Traben-Trabacher Jews. Among them, with the exception of the Adolf Schoemann couple, were all members of the older generation. They were deported from the transit camps of Germany and the occupied territories of Europe, insofar as they had fled there, to the extermination camps in the East. Only two former Jewish residents of Traben-Trarbach temporarily returned to their hometown. Martin Schmitz, who for professional reasons exchanged Traben-Trarbach for Berkanstel in 1951 and Paul Gerson, who went into hiding before the end of the war, who emigrated with his family to the United States in 1948, where he has since died. There are no Jews living in Traben-Trarbach now.

The parents of Martin Schmitz Bernhard Schmitz and Selma Spitzer had to give up their shop and handed it over to a befriended Dutchman from Cologne. In that city, father and son worked as railway workers (as did Julius Haas). During that time, Martin Schmitz learned skills that later saved his life in camps. In 1941, the Schmitz family was deported "to the East", where Martin was separated from his parents and further transported to Auschwitz. In the concentration camp, the name 'Martin Schmitz' no longer counted, he was number 141517. Every day he had to be prepared for an arbitrary and cruel death. Schmitz chose the upper berth, because when drunken SS men started firing in the night, they always hit the lower berths first. There was a battle every day. Anyone who could not suppress cries of pain was given an extra blow. Because metalworkers were needed for the construction work in a satellite camp, he succeeded in external work commandos and barely survive. At the end of the war, the criss-crossing transports and death marches came across Germany. In Bergen-Belsen he was found by British soldiers. He weighed barely 30 kilos. You snapped him again and he returned to the Moselle, where he took up residence. He married his childhood friend Carla and had three children. After the war he met Ernst again and showed him around Traben-Trarbach.

Adolf Schoemann 1872-1945 en familie

Adolf was de broer van de betovergrootvader van Manu en Natan, Siegmund.

Formal photo of the grandchildren of Jakob Schoemann, the cousins Betty, Josef and Ernst, the eldest of the three, ± 1907.

Adolf Schoemann born in Kröv on 24 June 1872 was the only uncle of great-grandfather Ernst. Adolf married Clara Minkel from Mayen. He worked as a horse and wine merchant. His daughter Betty was born on November 2, 1904, Joseph followed on July 29, 1906. He stayed longer than Siegmund in Kröv, but moved p[6 October 1917 Adolf moves with his family including his father, now a widower, to the town villa on Rißbachertraße 30 (then 33) In 1936 the company was stopped by the Nazi rulers. The final ban came on January 25, 1937.

Adolf left for Mayen (Töpferstraße 16) but stayed in Germany as long as possible despite the increasing threat. He neither managed the affairs of his departed brother Siegmund as long as he could. In 1939 he and his wife fled to Cuba via Spain and Portugal. The piece of land he still owned in Traben-Trabach was expropriated. Traveling further to the US was not possible. In 1940 they were put in a camp for asylum seekers in Cuba. The switch to the US actually came too late for Adolf. On June 23, 1945 he died aged 72 in La Porte Indiana. He is buried there in the B'Nae Zion Jewish Cemetery.

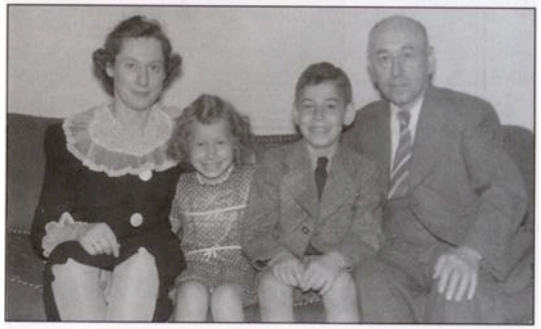
In 1929 Betty married Heinrich Lesem from Thaleischweiler, who had a clothing store in Pirmasens. They had two children, Marianne (Günzler) and Rolf. They could travel to the United States via Liverpool on time. Heinrich Lesem settled in New York and managed to build a life there as a shopkeeper in textiles and clothing. Betty died in 2003 in Laguna Hills, California.

Adolph Schömann
Foto: Peter Schömann

Klara Schömann, geb. Minkel
Foto: Peter Schömann

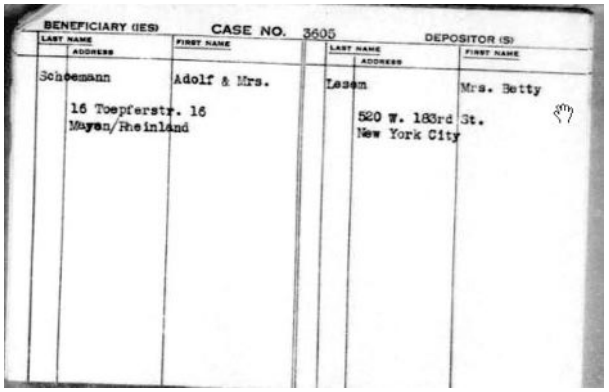
Betty Lesem, geb. Schömann
Foto: Marianne Gunzler

Rolf Lesem u. Gertrude Lesem, geb. Gruenwald
Foto: Marianne Gunzler



Betty Lesem, geb. Schömann, Marianne Lesem, Rolf Lesem und Heinrich Lesem
Foto: Marianne Gunzler

Cousins Ernst Schoemann (the other Ernst Schoemann, son of Siegfried and Frieda Schoemann from Kröv) and Joe Schoemann, son of Adolf, the same person in the center of the childhood photo with his sister Betty.



BENEFICIARY (IES)		CASE NO. 3605	DEPOSITOR (S)	
LAST NAME / ADDRESS	FIRST NAME	LAST NAME / ADDRESS	FIRST NAME	
Schoemann 16 Toepferstr. 16 Mayen/Rheinland	Adolf & Mrs.	Lesem 520 W. 183rd St. New York City	Mrs. Betty	

The house of Adolf Schoemann (brother of Manu and Natan's great-great-grandfather), Rißbacherstr. 30 in Traben. In 1921, when Grandpa Jakob Schoemann died there, it was number 33.

Adolph Schoemann's grave at La Porte Indiana (photo by Marie-Luise Conen)

Above: view of Kröv and the Moselle.
Below: Ernst, about two years old.

Ernst Schoemann *1901-1986*

Myriam's father and greatgrandfather of Manu and Natan

Ernst (Ernest) Schoemann was born on March 26, 1901 in Kröv, where his parents owned a clothing and haberdashery shop on the main street of the village. His Jewish name was Menachem.

Even before he started primary school, his parents moved to Traben-Trarbach, 10 kilometers away. He remains an only child and also spoiled. He looks cute and is also shown to be intelligent. Everything is going well at school. At eleven he becomes a grammar school student. At school he learns French and English, but also Latin and Greek, completely classical. He is the very first grammar school student of the Schoemann cousins and second cousins in Traben-Trarbach and Kröv.

He takes his final exams at the age of seventeen, on March 7, 1919, a few weeks before his eighteenth birthday. He is just too young to be a soldier in the trenches. In October 1919, he begins his law studies at the University of Bonn. He lived at Blücherstraße 30. After six months he enrolled in Frankfurt-am-Main and a few months later in Heidelberg where he lived in rooms at Häusserstr.2, second floor. He was not a brilliant student, but studies went on as usual. He liked to go on vacation a lot and often, and he spent his free time with friends from the Zionist student association. Sports were also part of it: hiking, horseback riding, rowing, tennis, skiing. He didn't have much time for home visits, but he did regularly send his dirty laundry to his mother, who then sent him back the clean and ironed clothes. Fraülein Müller, who had been his father's youngest servant, told in 1984 that his mother dabei sometimes had to cry.

In the year 1924, Ernst completed his studies with a doctorate. Such promotions didn't really amount to much, he said himself. You could even buy one. He experienced how wrong that was when he discovered that the promotion was largely plagiarized. Then he still had to work hard. On June 2, 1924 he got what he wanted piece of paper with a dissertation on aggregate punishment. It was a hard lesson in life, he thought. This was followed by training as a court employee (Gerichtsassessor), which was passed in Cologne on January 12, 1925, and four days later he took the oath at the Koblenz court. Then he changed jobs: in November 1926 he started in Düsseldorf, then it was Trier again and on April 3, 1927 he received the coveted final diploma at the Düsseldorf State Court (which was empty in 2013 and was to be converted into luxury apartments).

That did not qualify him as a lawyer. First he did an internship at the Jewish law firm Loeb in Düsseldorf and on August 30 he finally passed the "Große Staatsprüfung" in Cologne, after which he was appointed to the Cologne court. On his application form he is listed as single, without assets, and his living expenses are paid by his father.

On July 31, 1929 he ends his career as civil servant and moves to Erfurt to work at a law firm. In September 1929 he is registered at Epinaystr. 39, III with a Stöhr family. From 4. September 1929 he is registered at the national and local courts of Erfurt. His office ad-

The impeccably dressed Ernst as a grammar school student. After all, his father had a shop for clothes and textiles. On the left, the gymnasium as it looked in Ernst's time. Nowadays the hill has been built on.

DThe three-year-old Ernst got to put on his festive velvet outfit and be photographed in Bad-Kreuznach. He was the eye candy of his parents and the prototype of the spoilt only child.

dress is then Trommsdorffstraße 5 a, later Magdeburger Straße 51a. The office opens daily at eight o'clock.

He is also active in the Jewish community and becomes a member of the board in 1932. Erfurt has a relatively small Jewish community. About 1% of Erfurt's citizens are Jewish, the municipality has 1290 members. On 24 January 1933 he was registered in Erfurt at Victor-Scheffel-Str. 60, I (with the Iderhoff family) (Melderegister der Stadt Erfurt (Signatur-Nr. StadtAEF, 2-136-258). Iderhoff was a socially committed lawyer who, among other things, fought for trade union rights and was associated with the organization Rote Hilfe. Ernst became Iderhoff's partner

Ernst knew that a professional ban was imminent and registered at the hachsara of Neuendorf near Berlin, where he was registered on May 3. May 3 The professional ban was not long in coming. May 1933, the Prussian Minister of Justice Preußischen Justizminister issued the ban on representing clients.The suspension follows on May 29, 1933, due to non-Aryan descent. Iderhoff suspended and the Rote Hilfe banned. On September 3, 1933, Ernst receives a passport from the Landrat Seelov (Brandenburg) Germany, Ernst leaves Germany on March 1, 1934, after three months of training. He buys the La Caillière estate in Poullignac. He has help, a housekeeper, but he is looking for a young Jewish woman.

She must be a rare bird, civilized and educated, speaking at least German and French, but she must also be a hard worker and not afraid of working on a farm. He receives the name and address of one Johanna Meyer who works as a domestic help in Paris and writes her a letter. He invites her to meet him. It's not love at first sight, but the contact is enough to decide to give the relationship a chance. Ernst and Johanna marry before the registry office on November 14, 1934 in Poullignac. Given the political circumstances, a party is not obvious. Until it never came to a religious marriage. The honeymoon weeks are therefore a short trip to Normandy.

The estate turns out to be too difficult to manage. Ernst has only had a few months to retrain as a farmer and that pays off. He sells the estate and settles on February 1, 1937 at the Ferme de Benonville Chemin des Collines in Bouliac, a neighbouring municipality of Bordeaux, on the other side of the Gironde.

Ernst and Johanna received French nationality on 23 Jun 1939 through a naturalization decree.

When applying for naturalization, they gave several references: one Me Micheau, notary in Chantmoreau. Léon Felsenhardt, banker in Angoulême (probably a Jewish banker); a politician: Mr. Olivier, conseiller général in Brossac, Charente Mr. Henry Bailly, cheva-

Ernst with his grandfather Jakob on the platform at the very top behind the house, above the shop. Around them probably employees of the store. The house is built against the rock wall, the outer edge of the Hunsrück on the side of the Moselle.

Below: Ernst as a grammar school student, by the time of his final exams.

lier de la légion d'honneur, Chemin de Terrefort, Bouliac Gironde (probably the seller of the farm); Konrad Heiden, writer at Saint Cloud; Dr. Hartmann, 4 avenue Roger Chatou, Seine-et-Oise. It is not clear how Ernst knew these people, including Konrad Heiden. The last probably from his time as a Zionist student. Konrad Heiden (1901 - 1966), was an SPD member during the Weimar Republic. He was a journalist and writer and published regularly about the Nazi movement and was in exile in the Saarland in 1933 (not German territory at the time, Saarland was soon annexed to Germany, but Heiden was in the meantime in France and from 1940 in the US. He was the first biographer of Hitler with his book 'Adolf Hitler. Ein Mann gegen Europa. Eine Biographie', Zurich 1937.

With the naturalization there seemed to be enough security to start a family.On 17 May 1940, Raphaël-Guy is born in the hospital of Caudéran (Gironde), now part of Bordeaux.

The safety was short-lived. On June 25, 1940, the capitulation of France was already a fact in Rethondes, in the same wagon where the capitulation of Germany in 1918 had taken place. After that, the division of the territory into occupied/so-called free zone comes into effect. Bouliac lies in the zone of occupation. Then the anti-Jewish measures quickly begin. The first is the obligation for Jews to register their families. That is what Ernst does on July 13, 1940, when he registers the entire family, including Doris Brück, as Jewish in Toulouse from Ernst to the prefecture.

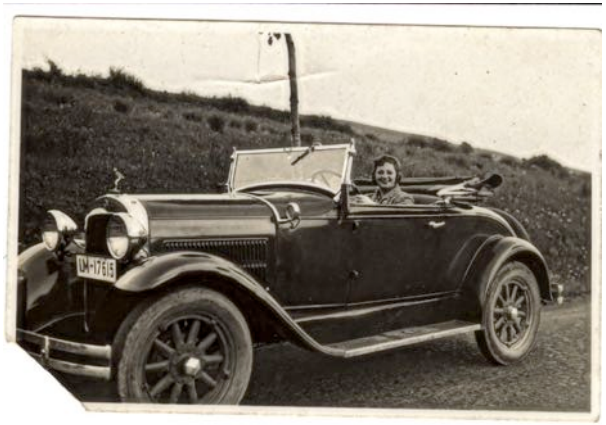
The denaturalization law of the Vichy government of July 22, 1940 makes it possible to withdraw French nationality from all those who acquired it after August 1927, "for reasons of expediency and to correct past mistakes", the explanation of that law states.

Ernst has learned of his brother-in-law Siegfried's imprisonment in the Saint-Cyprien camp. To get him released, he wrote to the camp on July 25, 1940 with a declaration that he was a guarantor for him. It finally has results.

The Germans prepare a measure on September 27, 1940 to enumerate all Jews in the occupied zone, followed on October 18, 1940 by an order to close all Jewish businesses to be specified as such. with an order. The Jewish shopkeepers are forced to put up a yellow sign with the message "Jewish company" written in black.

The next racist measure is on October 13, 1940, the obligation for Jews to go to the nearest police station to have their identity papers marked with the word "juif" in red. The Vichy government (thus "unoccu-

Ernst as a young lawyer in Erfurt.
There was still time for vacation and traveling around in the car with a girlfriend.



Below. This is what a racist law enforcement looks like. On May 23, 1933, Ernst was forbidden to practice his profession.

Abschrift

aus VII 16/930

77 75

Der Preussische Justizminister. Berlin W 8., den 29. Mai 1933
II[b] S. 5051 Wilhelmstrasse 65.

Die Zulassung des Rechtsanwalts Dr. Ernst S c h o e m a n n in Erfurt zur Rechtsanwaltschaft bei dem Amtsgericht und Landgericht in Erfurt wird gemäss § 1 Absatz 1 des Gesetzes über die Zulassung zur Rechtsanwaltschaft vom 7. April 1933 - RGBl.I S. 188 - zurückgenommen, weil er nicht arischer Abstammung ist.)

Wedding photo of Ernst and Johanna in Poullignac, November 14, 1934 (there was no religious wedding)

Karl Udo Iderhoff, Ernst's colleague in Erfurt. A very socially involved lawyer, and also a victim of the ban, even though he was not Jewish.

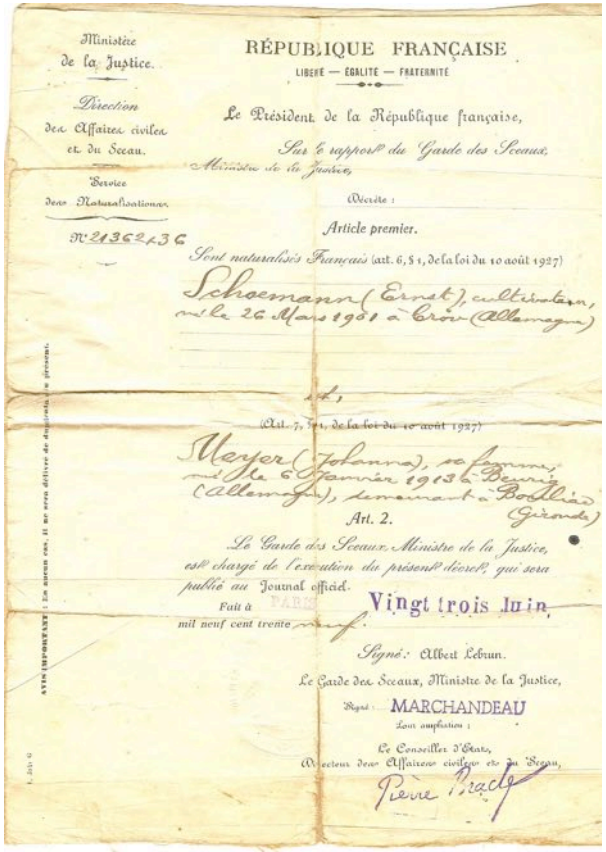
pied France") then promulgates on June 2, 1941 a law for the census of Jews. Every Jewish head of the family is forced to declare family composition, profession, income and assets. French nationality was withdrawn from Ernest and Johanna Schoemann by the Vichy government by decree of November 22, 1941 published in the Journal Officiel of November 26, 1941 by virtue of the law of July 22, 1940. This was not until March 30, 1943 by the Ministry of Justice to the Prefect of Haute-Garonne. The German Reich had already decided on November 21, 1941 that Jews living abroad lost their German nationality.
The Germans are evacuating foreigners from the coastal zone. On December 3, 1940 the parents and of Ernst and his brother-in-law Siegfried are taken to Saint-Sauvant. Ernst wants to go to the so-called free

La Caillère, Poullignac : Ernst's estate.

Ernst and Johanna at the farm Bénonville in Bouliac, chemin des Collines. This was probably the first cow they bought there.

As a farmer, Ernst had a double wardrobe from the start. One for his work as a farmer, the other to be able to show himself as a gentleman.
Near him the dog Bobette, whose black and white fur matched her master's clothing. The dog actually belonged more to Johanna.

On the right, the registration of the entire family, including Doris Brück, as Jewish, in Ernst's recognizable handwriting on July 13, 1940. The Pétain government soon introduced discriminatory measures against Jews. Ernst complied with the reporting obligation. this was addressed to the prefect of haute-Garonne in preparation for the move to the unoccupied zone.

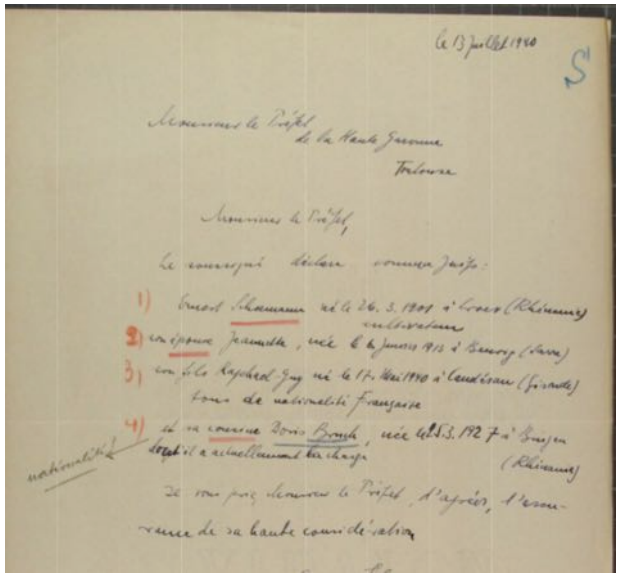


Ministère de la Justice.
Direction des Affaires civiles et du Sceau.
Service des Naturalisations.
N° 21362-36

RÉPUBLIQUE FRANÇAISE
LIBERTÉ — ÉGALITÉ — FRATERNITÉ

Le Président de la République française,
Sur le rapport du Garde des Sceaux, Ministre de la Justice,
Décrète :
Article premier.
Sont naturalisés Français (art. 6, § 1, de la loi du 10 août 1927)
Schoemann (Ernst), cultivateur, né le 26 Mars 1901 à Crov (Allemagne)
(Art. 7, § 1, de la loi du 10 août 1927)
Meyer (Johanna), sa femme, née le 6 Janvier 1913 à Bonn (Allemagne), demeurant à Bouliac (Gironde)
Art. 2.
Le Garde des Sceaux, Ministre de la Justice, est chargé de l'exécution du présent décret, qui sera publié au Journal officiel.
Fait à PARIS, le Vingt trois Juin mil neuf cent trente
Signé : Albert Lebrun.
Le Garde des Sceaux, Ministre de la Justice,
Signé : MARCHANDEAU
Pour ampliation :
Le Conseiller d'État, Directeur des Affaires civiles et du Sceau,
Pierre Tracol

The naturalization decree of June 23, 1939, preserved throughout all the address changes.



Le 13 Juillet 1940

Monsieur le Préfet de la Haute Garonne
Toulouse

Monsieur le Préfet,

Le soussigné déclare comme suit :

1) Ernest Schaumann né le 26. 3. 1901 à Crov (Rhénanie) cultivateur
2) son épouse Johanna, née le 6 Janvier 1913 à Bonn (Rhin)
3) son fils Raphael Guy né le 14. Mai 1940 à Caudéran (Gironde)
tous de nationalité Française
4) sa belle-mère Doris Brück, née le 13. 3. 1872 à Bonn (Rhénanie) dont il a actuellement la charge

nationalité

Je me permets de vous prier, Monsieur le Préfet, d'agréer, l'assurance de ma haute considération.

zone and prepares the move from Bouliac to Fourquevaux, where he registers on November 29, 1941. Getting from occupied to unoccupied territory is no easy matter. Ernst gives the farm in Bouliac for safekeeping to a Mr. Guaud who later asserts himself as the buyer of the farm in the absence of the real owners. After the war, Ernst filed a lawsuit to get the farm back, but failed to do so due to false testimony. In Fourquevaux, the family lives on the Jalabert farm. There was a GTE -Groupement de Travailleurs Etrangers in Fourquevaux. Jules Meyer, son of cattle dealer Louis Meyer from Sinzig, was detained in that GTE. Louis Meyer was an acquaintance of Johanna's father and had been imprisoned in the Saint-Cyprien camp together with Siegfried Meyer by the hands of the Belgian authorities. Signing on 15 January 1942 Ernst and Johanna the lease contract of Borde Haute (lessee = métayer) with the owner Miss Dalga. Jules Meyer had become a tenant about a month earlier on a farm near Nailloux, about 7 km from Borde-Haute. The Deputy Prefect of the Haute Garonne Voreg on April 28, 1942 to the Prefect of the Gironde (occupied territory) for information on the reasons for denaturalization. Answer May

Ferme de Bénonville in Bouliac Then still rural, now there is a major traffic junction in the immediate vicinity.

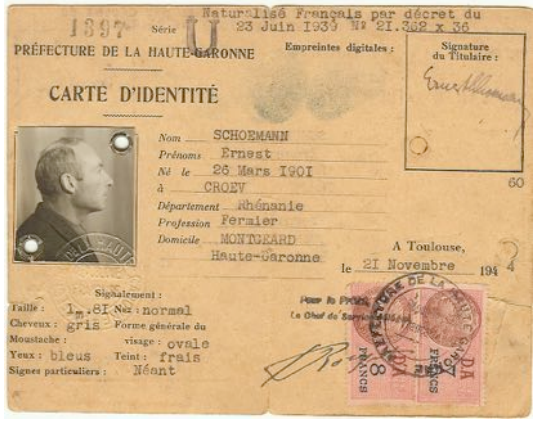

1897 Série U Naturalisé Français par décret du 23 Juin 1939 N° 21.392 x 36
PRÉFECTURE DE LA HAUTE-GARONNE
Empreintes digitales :
Signature du Titulaire :
CARTE D'IDENTITÉ
Nom SCHOEMANN
Prénoms Ernest
Né le 26 Mars 1901
à CROEV
Département Rhénanie
Profession Fermier
Domicile MONTGEARD
Haute-Garonne
60
A Toulouse, le 21 Novembre 194 4
Signalement :
Taille : 1m.81 Nez : normal
Cheveux : gris Forme générale du visage : ovale
Moustache :
Yeux : bleus Teint : frais
Signes particuliers : Néant
Pour le Préfet, Le Chef du Service
TIMBRE DE LA POLICE GÉNÉRALE
8 FRANCS
1 FRANC

PHOTO
COMITÉ DES RÉFUGIÉS VICTIMES DU NAZISME
CACHET
M Ernest SCHOEMANN
né le 26 mars 1901
à Groer (Kreis Wittlich)
domicilié à MONTGEARD (Haute Garonne)
rue
a été reconnu par nos Services comme Réfugié Israélite d'origine allemande et admis comme Adhérent à notre Organisation, conformément à nos Statuts déposés le 9 février 1945 à la Préfecture de Police.
Le Secrétaire Général :
Le Président :
Date d'admission : 1/12/1945
Signature de l'Adhérent :
Cette carte doit être validée, pour être valable, dans la première quinzaine de chaque trimestre.

8, 1942: there has been no consultation with the prefecture of the Gironde. Nothing unfavorable is known about the family. "They are of Israelite faith." Signed by the Secretary General of the Prefecture.
On July 2, 1942, the Secretary General Bousquet (in charge of police affairs) and the German Gestapo General Oberg sign an agreement. The Vichy government promises that the French police will apprehend stateless and foreign Jews in both zones (occupied and unoccupied) and deliver them. For the time being, the French Jews will remain unaffected for a while. But as for the children born in France, who have French nationality under French law, the gentlemen decide - at the proposal of Pierre Laval to Eichmann and Dannecker - that they will not be separated from their non-French parents - and will therefore be deported.

On 24 Jul 1942, a letter from the Ministry of the Interior of the Vichy government (Le conseiller d'Etat secrétaire général à la Police) goes to the Prefect of Haute-Garonne. Ernst Schoemann is to be registered as a foreigner.
The intelligence commissioner sends on August 10, 1942, a message to the prefect to initiate the procedure for the withdrawal of French nationality. A few days earlier, Siegfried, Johanna's brother from Poitiers, is taken to Drancy. Ernst and Johanna then do not know where to go.
On September 10, 1942, a renewable residence permit for one year was granted by the prefect of Haute-Garonne. Ernst is registered as a foreigner and tenant.

But at the end of September 1942, Ernst receives the

On the right the lease of 15 January 1942 for the farm where Myriam was born.

ÉTAT FRANÇAIS
MINISTÈRE DE L'INTÉRIEUR
PRÉFECTURE DE LA HTE GARONNE
Centres de Séjour Surveillé
CAMP de NOÉ
(Haute-Garonne)
Téléphone 12 à Noé

Expédition N° 2 • RÉCÉPISSÉ POUR L'EXPÉDITEUR •
Port PAYÉ | Décours | Transport | Port DÛ
EXPÉDITEUR
DESTINATAIRE
GARE ou BUREAU DESTINATAIRE
EXPÉDITION (1) VITESSE UNIQUE • COLIS AGRICOLE
NOMBRE DE COLIS POIDS
NATURE DE LA MARCHANDISE
13-9-43
MURET

CERTIFICAT de LIBÉRATION

Le nommé :

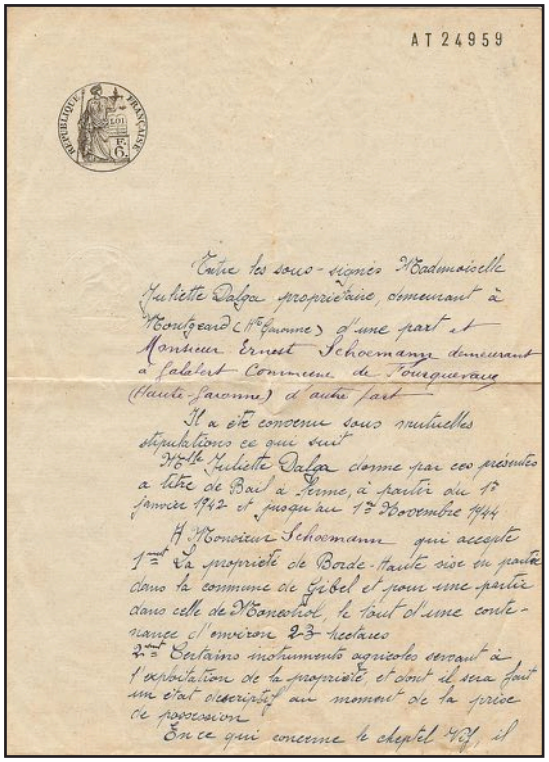
SCHOEMANN Ernest
né le 26 Mars 1901 à Orver

a yant été reconnu inapte à la visite médicale, est libéré à la date de ce jour. -

NOE, le 25 SEPTEMBRE 1943
LE CHEF DE CAMP -

CAMP de NOÉ (H.-G.) Le Directeur
MINISTÈRE DE L'INTÉRIEUR
CENTRE DE SÉJOUR SURVEILLÉ

Camp of Noé (seen from the church tower), where Ernst was briefly imprisoned been. Above the note accompanying the release from Noé camp (near Toulouse) on September 25, 1943 and a receipt for a food and clothing package from Johanna for Ernst. There is no trace of his stay in the camp's archives.


AT 24959

Entre les soussignés Mademoiselle Juliette Dalga propriétaire, demeurant à Montgeard (Hte Gamme) d'une part et Monsieur Ernest Schoemann demeurant à Salabert Commune de Fourquevaux (Haute-Garonne) d'autre part

Il a été convenu sous mutuelles stipulations ce qui suit

Mlle Juliette Dalga donne par ces présentes à titre de Bail à ferme, à partir du 1er janvier 1942 et jusqu'au 1er Novembre 1944

M. Monsieur Schoemann qui accepte 1° la propriété de Borde-Haute sise en partie dans la commune de Gobel et pour une partie dans celle de Manchot, le tout d'une contenance d'environ 23 hectares

2° Certains instruments agricoles servant à l'exploitation de la propriété et dont il sera fait un état descriptif au moment de la prise de possession

En ce qui concerne le cheptel vif, il sera entièrement fourni par le preneur

Les conditions de fermage sont les suivantes

Pour la 1re année le preneur paiera les impôts fonciers et livrera un porc de 100 Kg et 6 oies maigres.

Pour la 2e année le preneur paiera les impôts fonciers et livrera 1 porc de 100 Kg et 20 Hgs de Blé

Enfin la 3e année le preneur paiera les impôts fonciers et livrera 1 porc de 100 Kg et 38 Hgs de blé

Le Blé sera livré à la dépiquaison et devra être rendu à Montgeard ou à la coopérative de Nailloux

Les prestations sont à la charge du preneur

Ce dernier s'engage en outre à maintenir dans la propriété un tiers de la contenance en fumage au moment de la prise de possession et sera fait un état des lieux.

Le bailleur et le preneur s'engagent à se soumettre aux usages généraux du pays pour les conditions qui ne se trouveraient pas inscrites dans le présent bail.

Fait en autant d'originaux que de parties et une pour l'enregistrement

Lu et approuvé
Schoemann

Lu et Approuvé
J. Dalga

Montgeard le quinze février mille neuf cent quarante

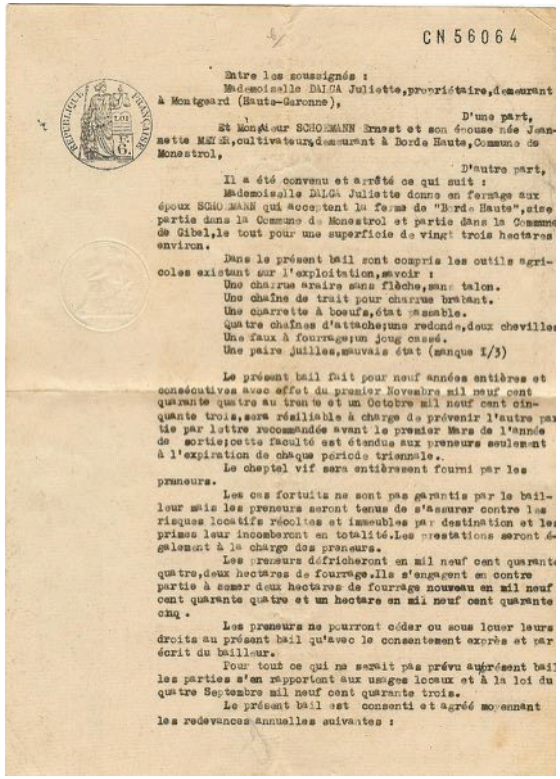
P.S. Le fermage est accepté d'une part par la bailleresse Mademoiselle Juliette Dalga et d'autre part par Monsieur Schoeman Ernest et son épouse Madame Schoemann Jeanette demeurant à Salabert commune de Fourquevaux

J. Dalga

last postcard from his parents from the route de Limoges camp in Poitiers. They are transported to an unknown place (which later turned out to be Drancy, after which the journey led directly to Auschwitz, but Ernst and Johanna did not know that at the time). After receiving the last postcard from Siegmund and Emma, Ernst and Jeannette knew that they too were in acute danger. They packed their bags as quickly as possible and headed for Switzerland with Doris and Guy. The attempt to flee to Switzerland with Johanna Guy and Doris at the border near Annemasse failed on October 3, 1942. 35,000 francs (a large sum at the time) were paid to a helper ("passeur") who betrayed them. Johanna is arrested in Annemasse, she is not in possession of legal papers. Ernst's papers are accepted as valid for the time being. He resides in Aix-les-Bains, at the Hôtel de la Couronne. Johanna is taken to camp with Doris and Guy Rivesaltes transported off.

Ernst stays behind and ends up in the town of Moutiers-Tarentaise (designated residence as a residence assignee). He is employed as a lumberjack for a Groupement de Travailleurs Etrangers. He writes to as many authorities as possible to return to the farm. Meanwhile, the Jewish organization for the rescue of children in Rivesaltes manages to release Guy and Doris on October 26 and have them taken to a foster home.

In Chambéry, the Prefecture of Haute-Savoie (Secretaire Général J. Alibert) wrote to the Prefecture of



CN 56064

Entre les soussignés :

Mademoiselle DALGA Juliette, propriétaire, demeurant à Montgeard (Haute-Garonne),

D'une part,

Et Monsieur SCHOEMANN Ernest et son épouse née Jeannette MEYER, cultivateur, demeurant à Borde Haute, Commune de Monestrol,

D'autre part,

Il a été convenu et arrêté ce qui suit :

Mademoiselle DALGA Juliette donne en fermage aux époux SCHOEMANN qui acceptent la ferme de "Borde Haute", située partie dans la Commune de Monestrol et partie dans la Commune de Gibel, le tout pour une superficie de vingt trois hectares environ.

Dans le présent bail sont compris les outils agricoles existant sur l'exploitation, savoir :

Une charrue araire sans flèche, sans talon.
Une chaîne de trait pour charrue brabant.
Une charrette à boeufs, état passable.
Quatre chaînes d'attache; une redonde, deux chevilles
Une faux à fourrage; un joug cassé.
Une paire juilles, mauvais état (manque 1/3)

Le présent bail fait pour neuf années entières et consécutives avec effet du premier Novembre mil neuf cent quarante quatre au trente et un Octobre mil neuf cent cinquante trois, sera résiliable à charge de prévenir l'autre partie par lettre recommandée avant le premier Mars de l'année de sortie; cette faculté est étendue aux preneurs seulement à l'expiration de chaque période triennale.

Le cheptel vif sera entièrement fourni par les preneurs.

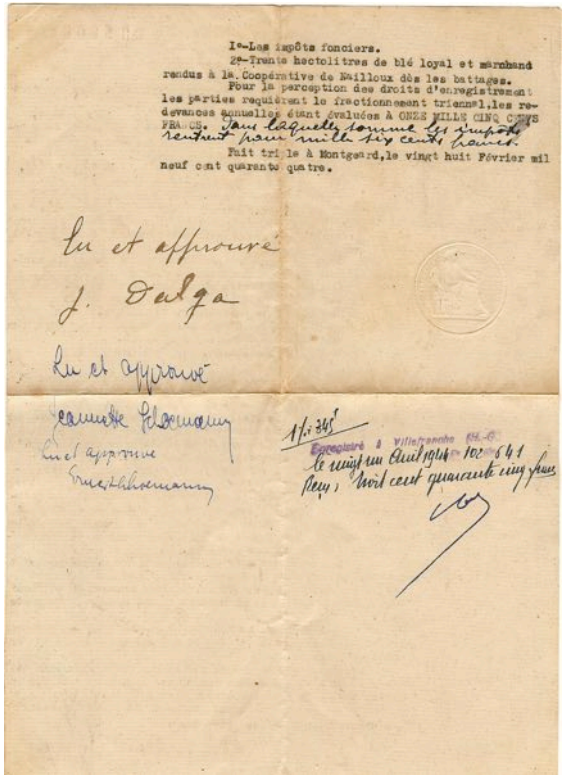
Les cas fortuits ne sont pas garantis par le bailleur mais les preneurs seront tenus de s'assurer contre les risques locatifs récoltes et immeubles par destination et les primes leur incomberont en totalité. Les prestations seront également à la charge des preneurs.

Les preneurs défricheront en mil neuf cent quarante quatre, deux hectares de fourrage. Ils s'engagent en outre partie à semer deux hectares de fourrage nouveau en mil neuf cent quarante quatre et un hectare en mil neuf cent quarante cinq.

Les preneurs ne pourront céder ou sous louer leurs droits au présent bail qu'avec le consentement exprès et par écrit du bailleur.

Pour tout ce qui ne serait pas prévu au présent bail les parties s'en rapportent aux usages locaux et à la loi du quatre Septembre mil neuf cent quarante trois.

Le présent bail est consenti et agréé moyennant les redevances annuelles suivantes :



1°-Les impôts fonciers.

2°-Trente hectolitres de blé loyal et marchand rendus à la Coopérative de Mailloux dès les battages.

Pour la perception des droits d'enregistrement les parties requièrent le fractionnement triennal, les redevances annuelles étant évaluées A ONZE MILLE CINQ CENTS FRANCS. Sans laquelle somme ils jugent devoir monter mais mille six cents francs.

Fait triple à Montgeard, le vingt huit Février mil neuf cent quarante quatre.

Lu et approuvé
J. Dalga

Lu et approuvé
Jeannette Schoemann
Lu et approuvé
Ernest Schoemann

11 : 345
Enregistré à Villefranche (H.-G.)
le vingt un Août 1944 Vol 641
Reçu : Huit cent quarante cinq francs

On the left the lease from 1944. Even then the farm was not flourishing.

Borde-Haute, fifty years in ruins in the 1990s, now 0.5 km from a main road and completely collapsed.

Haute-Garonne on 27 October 1942 requesting information.

On November 11, 1942, the German occupation is complete. The so-called free zone is completely occupied, overrun in one go (under the name of Operation Attila). Ernst did everything he could to get papers to go back to Monestrol. Dart succeeded. On November 28, 1942 Secretary General Alibert signed from the prefecture of Haute-Savoie, a declaration that Ernst Schoemann was indispensable for the maintenance of the leased farm Bordes (actually Borde Haute) in Monestrol on the basis of a declaration from the agricultural board of Haute-Garonne dated 23 November 1942. Ernst receives a telegram on December 8, 1942 from the camp management of Gurs, where Johanna has been taken. The next day he responds with a letter to the camp director requesting that Johanna be released, at least for Christmas so that she can be with her son (who has since been placed with a foster family in the town of Montesquieu-Lauragais with Doris).

Meanwhile, there is discussion about denaturalization in the shadow government of the resistance in Menthon. In 1943, the shadow minister for Justice believed that the abolition of denaturalisations could in some cases have serious disadvantages. "The too numerous naturalizations of dubious Israelite persons (sic) in the years before the war have given rise to anti-Semitism, which may cause some resistance upon their return. It would be premature to revoke all denaturalizations in advance."

A military permit was required for the stay in Saarbrücken in 1945ß. Ernst had given up being a journalist as a profession.

After the war with the children, near Monestrol; in the background, the Nougarasse mill near Nailloux; possibly the last photo before leaving for Saarbrücken.

The castle of Monestrol.

Commissariat
PERMIS DÉLIVRÉ par le Secrétariat Général pour les Affaires Allemandes et Autrichiennes.

à M.r. SCHOEMANN Ernest
né le 26 Mars 1901
à CROEV (Rhénanie)
Profession : Journaliste
Adresse : NAILLOUX
Passeport n° 627
délivré par :
PRÉFECTURE DE LA HAUTE-GARONNE

Signature du Titulaire :

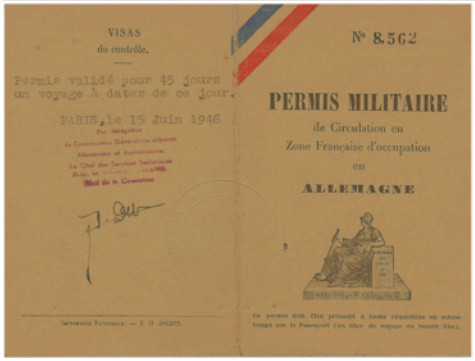
Le titulaire du présent permis est autorisé à effectuer 1 voyage en zone Française d'occupation en ALLEMAGNE.

VALIDITÉ à compter du jour de l'émission un mois + 30 Jours

PARIS, le 26/12/1945

Le Commissaire Général
Le Maréchal des Logis
pour les Affaires Allemandes et Autrichiennes,

Pour le Directeur des Services Techniques
Le Lt-Colonel DELAIRE, Chef de la Circulation



VISAS du contrôle.

Permis validé pour 45 jours un voyage à dater de ce jour.

PARIS, le 15 Juin 1946

N° 8.562

PERMIS MILITAIRE
de Circulation en
Zone Française d'occupation
en
ALLEMAGNE

Ce permis doit être présenté à toute réquisition en même temps que le Passeport (ou titre de voyage en tenant lieu).

Until January 20, 1943, Ernst has a safe-conduct from the prefecture of Haute-Savoie in his pocket, which he uses to return to Toulouse and Monsestrol. Inspector Alary on January 16, 1943, the Foreigners' Office in Toulouse prepares a report for the prefecture about "Schoemann with his son in Montgeard." "The attitude of the couple from a political and national point of view has always been correct," he reports.

On January 19, 1943, the prefect of Haute-Garonne orders that Ernst be allowed to stay, but not to go beyond the boundaries of the commune without special permission. Nevertheless, Ernst manages to pick up Guy and Doris (or have them picked up) in Montesquieu-Lauragais (about 15 km away) and return to live on the farm in Monestrol. Then he has to do everything he can to get Johanna released: get statements from the mayor of Montgeard and various authorities, write letter after letter. In the end, he gets results. Johanna is released from Gurs on 21 July 1943 and she returns to the farm. Like Ernst, she is required to report regularly.
The relative peace is disturbed when Ernst ends up in camp Noé on September 12, 1943. Johanna sends him a package of clean clothes. Fortunately, his imprisonment lasted only thirteen days. Ernst is allowed to go home on September 25 (Source: Letter signed by camp commander Paul Mathieu - nicknamed “Monsieur Paul”)
In the archives of the Noé camp near Toulouse there is no trace of Ernst, but he was certainly imprisoned for a short time, as his letter of resignation has been preserved. Perhaps the stay was too short to include him in the lists.
The camp of Noé was opened on February 7, 1941, on the territory of three different municipalities, Noé, Le Fauga and Mauzac.
Before that, they were residential barracks for workers in the nearby arms industry, originally intended for refugees from northern France.
In the late 1940s, the camp was still under the care of American Quakers. But in February 1941, the prefecture of Haute-Garonne took over the camp and converted it into an internment camp for elderly and sick prisoners, in particular from Gurs.
Ernst received in Toulouse on 4 November 1943 the official report of the withdrawal of nationality from son Raphaël with signature for receipt.
If on May 11, 1944 Myriam Marion Rose is born in Monestrol in Borde-Haute farm, helped by family doctor Combes. The whole family is stateless, so is Myriam. But the registration in the register of the municipality states the German nationality, even worse at that time. This remained the case until Ernst discovered the error after the war when applying for a birth certificate for his daughter. A judge had to come in to rectify this injustice. On May 24, 1944, the Judicial Commission of the Free French Government adopted a text declaring all Vichy laws invalid. This should result in the revision of all denaturalization files. A measure to restore the republican rule of law followed with the annulment of all decisions taken

Why the migration to Saarbrücken ?

Saarland had a special status from 1945 until its renewed union with Germany. After the end of World War II, it was occupied and administered by France. Ernst could not work as a lawyer in France, he did not have a French diploma. That was possible in Saarbrücken, while he could still keep his French nationality and the children could be taught in French schools. March 21, 1945: The US Army marches into Saarbrücken. Colonel Gilbert Grandval succeeds General Morlière on August 30, 1945 and is appointed military governor of Saarland. During the war he led a group of resistance fighters and at the liberation he was commander of eastern France. He thus becomes head of the French occupation government, which bears the name "Délégation Supérieure de la Sarre". On October 8, 1946, a management committee was set up, France closed the border of Saarland with Germany on December 22, 1946 and was thus heading for a Frenchification, especially with the introduction of the Franc as a means of payment on November 20, 1947. Commissioned by the French Minister for Foreign Affairs Bidault, a committee was set up under the leadership of Erwin Müller to develop a constitution. There will be no actual annexation, but an actual separation from Germany. Johannes Hoffmann follows the guidelines of the French government and adopts them almost unchanged and the constitution adopted on November 8, 1947 by the Legislative Assembly. Saarland becomes a partly autonomous state with a parliamentary appointed government. In the foreword, the independence of the Saarland from Germany and its economic affiliation with France are simultaneously pronounced. Foreign affairs are the responsibility of France, as is defence. In the field of culture and religion, the connection with Germany remains. 1 In January 1948, the French military government is converted into a high commissariat for the Saarland. General Koenig withdraws and High Commissioner Gilbert Grandval has to supervise the implementation of the guidelines laid down in the constitution. It is subordinate to the French Foreign Ministry. The Régie des Mines de la Sarre is solely and under French rule responsible for the exploitation of the mines in Saarland. On May 23, 1949, the Federal Republic of Germany is proclaimed in Bonn. The unclear status of the Saarland soon became an obstacle to good cooperation within Europe and with NATO. The new French foreign minister, Robert Schuman, worked to resolve this point of contention and to get Franco-German cooperation back on track. Initially, a European status for the Saarland was discussed, but the direction of the negotiations quickly changed. In 1950, the Prime Minister of Saarland, Johannes Hoffmann, forced a restriction of the veto power of the French High Commissioner on military and economic affairs. Subsequently, the mines came back partly under the authority of Saarland by means of a lease construction. In addition, the railways were taken under their own management and efforts were made to develop their own legislation. But that didn't go far enough for most Saarland citizens.

between 1941 and 1944 on the basis of the law of 22 July 1940 for the withdrawal of naturalizations. While the occupiers brought the collaborators Pétain et Laval to Sigmaringen on October 1, 1944, Ernst applied for an identity card at based on the naturalization decree of June 23, 1939. He received this on November 21, 1944, stating his French nationality. France will not yet be completely liberated, but in Toulouse an official has already taken into account the future restoration of nationality.

In the spring of 1951, many kilometers were covered in the black Citroën traction-avant, most of them in central and south-western France. to visit different estates in France. It had to be somewhere where keeping dairy cows was possible, not too far from schools, preferably with a climate where asthma was easy to live with.
The choice finally fell on Les Moussouses in Champcevinel, four kilometers from Périgueux, in the middle of the woods.
The owner was Marie-Louise Tanneux, widow of the former mayor of Champcevinel in the period 1919-'45. The estate was sold with an annuity to the seller (rente viagère in French). Marie-Louise Tanneux was already quite old. So it was expected that paying the annuity indexed to the grain price would not last too long. Finally she lived until 92 years old.
On July 1, 1951, the family is deregistered from the population register in Saarbrücken, just before the inauguration of the new synagogue of Saarbrücken.

The post-war Saarbrücken synagogue was just finished when the family left for France. In 1948 there were in Saarbrucken 224 Jews. The influence of the French occupation is noticeable in the architecture.

Neugrabenweg 22a in Saarbrücken in 2018

Ernst and Johanna with their children, late 1946 or early 1947. Johanna kept the necklace of pink semi-precious stones until her death.

In the course of September 1951, the move to Les Moussouses was completed.
In order to get cows, Ernst calls on father-in-law Nathan, who delivers fifteen herd-book cows from Friesland. First Ernst had dairy cows that he milked by hand. At a certain point this became too heavy and then he switched to beef cows.
In 1952 he traveled alone to his cousin Walter Brück (now called David Barkai) in Israel. It wasn't just for fun. Walter was the only survivor of his family and his mother and sister were, like many, long overdue. From Israel it was not possible for him to take on all the necessary measures. That was then taken on by Ernst, who had to settle matters in Bingen.
Relations with Germany as a Federal Republic have only become somewhat normal when Ernst and Jeannette in went to Germany to a spa in the 1960s - with the expensive Frischzellen Kuren an Tegernsee as highlights.
Over time, Ernst also acted as an intermediary for acquaintances who wanted to purchase an estate in the Dordogne, such as the Wolf family (Fred Wolf's mother was Wilma Schoemann, a distant cousin). He also buys himself pieces of land on the other side of the village.
Ernst and Johanna participated in the life of the Jewish community in Périgueux, but on and off.
When Johanna had to be admitted to hospital in 1985, Ernst first stayed with her rehabilitation for a year, but he could not stay alone at home. By now he had osteoarthritis and there was less and less blood circulation in his legs. He detested the physical deterioration, but French law did not allow him to get out in a dignified manner. Ernst dies on January 16, 1986 of a cerebral hemorrhage in the hospital Valère Lefebvre in Le Raincy, while Johanna is in the hospital after two heart surgeries. The grave in the Champcevinel cemetery had already been purchased.

This photo may have been taken during the first visit to Les Moussouses. On display is the family car, a black Citroën Traction Avant. The man in the hat is probably the broker.
Above right the view of the house in 1952. The meadow has been plowed for grain, but that was not a great success. There were too many stones in the soil.

Right, Ernst's work boots, a few years before his death. He always bought those kinds of shoes to have good support. In it he wore arch supports made of steel and leather. These kinds of shoes can already be seen in the photos of him as a student.

Left Ernst and Johanna in front of their house. They had a new door installed after they moved in.
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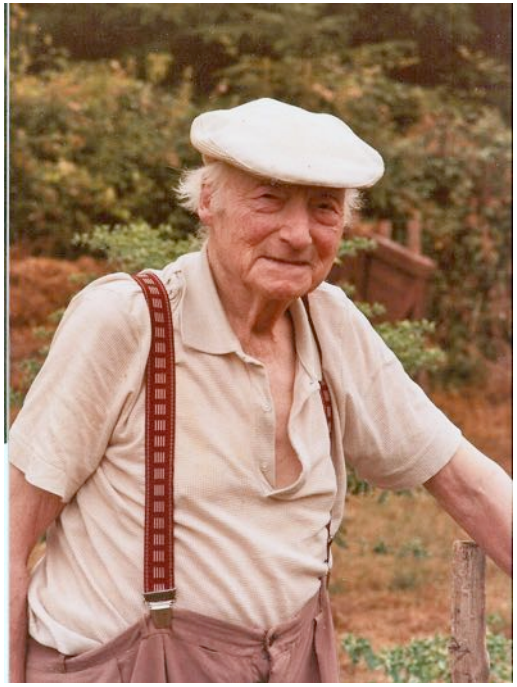
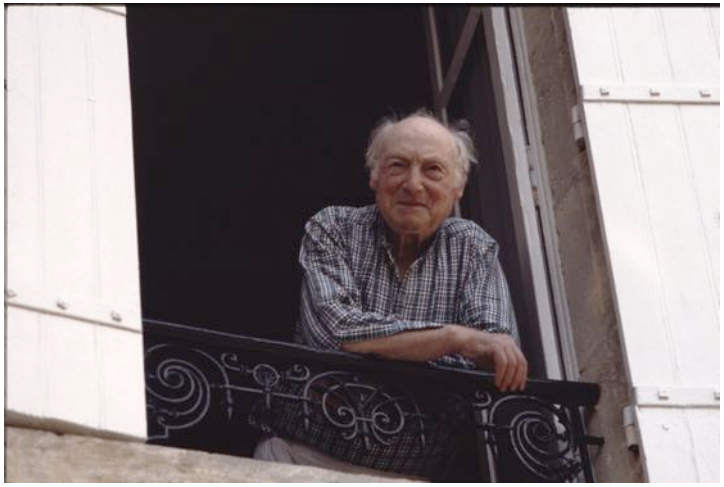


Left Ernst in the garden, with characteristic cap and suspenders. The suspenders became necessary because he wore old pants and was losing weight.
One of the las pictures of Ernst, on the first floor of Les Moussouses.



Les Moussouses Bought from the mayor's widow van Champcevinel, Marie-Louise Tanneux. Her husband was mayor of Champcevinel from 1919 to 1945.

Originally there were round dormer windows (oeil-de boeuf). They proved expensive to maintain. A corner tower was also originally designed, but was not built. The building on the left was originally a coach house and horse stable. That was the favorite place for the swallows.

The new owners have added stables, built a wing on the emergency side and cut down everything to build a swimming pool. Nothing is left of Ernst's garden and beehives, next to some beds with asparagus. The garden provided a varied supply of vegetables and fruits.

Ernst kept several photos from his student days.
The sign at the top of the photo below is the so-called Zirkel of the Zionist student association Saronia from Frankfurt. That is where Ernst was a member before he moved to Heidelberg Ernst is the third from the left in the top row, the tallest of all.

Ernst as a student

The Zionist student associations

To better understand the significance of the study period for Ernst Schoemann, you need to know more about the Jewish student organisations at German universities and what Zionism meant for the rising generation of academically trained Jews.

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When Ernst was studying law in Frankfurt, he joined the Zionist student association Saronia. In Frankfurt, he was introduced to the metropolitan world. One of the members of the association was Erich Fromm, who later became a well-known author of books on psycho-analysis. They lived in the same dorm. Another member was Leo Strauss, who asserted himself as a theorist of Zionism. There were many discussions about identity, nationality and emigration to Palestine.

The Zionist association was the nucleus for all kinds of activities, both sports and additional Zionist education. Part of this was history classes. There was also theatre.
Ernst participated in rowing and in theatre. He bought all kinds of Zionist books such as Arthur Ruppin's and participated in history classes that the Jewish students taught history classes. Indeed, at German school, Jewish students had been taught very little about the history of Judaism.

When Ernst moved to Heidelberg, it was natural for him to join the Zionist student association there too. Heidelberg University was remarkably chosen by Jewish students (7 to 9 per cent on average compared to 4 per cent on average elsewhere). In the summer smester of 1929, as many as 10.2 per cent of students were Jewish.
This put Heidelberg in third place as a "Jewish" uni-

It is now impossible to fully decipher the photo of Ernst with other members of the student union. Here is some of the students from the larger group together, now with names. The Zirkel differs from the one above the larger group in the previous photo. One cross after the name means president, two crosses vice-president. A chairman from another association is a guest. It looks like a board, with Ernst (seated, left) as an ordinary board member

versity, behind Berlin and Frankfurt (where Ernst also stayed briefly).

Jewish students often chose law and medicine, also political science and economics....
Two features were particular to Jewish students: One characteristic of the Jewish student population was there was a relatively high proportion of female students: among Jewish students, one-third were women, compared to 17% among other students. There were also many among Jewish students coming from abroad, especially Eastern Europe.
Jewish students, like the rest of the student population, were politically, socially and culturally organised. The majority saw themselves as left-wing and liberal. About a third of Jewish students joined corpses, whether non-denominational, denominational or Zionist.

As already at the time of the German empire, many Jewish students studied in Heidelberg who later became well-known or famous. One of the students was Nahum Goldmann, who later became president of the umbrella Zionist world organisation.

Towards the end of the ninth century, a growing anti-Semitic mood manifested itself in the German Empire. This was also true of student unions, which increasingly kept out Jewish fellow students. In response, Jewish student associations emerged, part with opposite aims.

Ernst Simon (friend of Erich Fromm) at atere age.
The F stands for Freiheit, the curly V below for Vaterland.

Ernst's Bierzipfel. A bierzipfel is a ribbon worn by members of a "beer association".
On the back is engraved the proof of membership. Ernst kept this forever as a reminder of his student days.

Left. The combination of David star and initial is clear. The blue and white stripes bear the Zionist colours, which are also present in the Israeli flag. The F of Freiheit and the V of Vaterland are unmistakable.

In Ernst's estate there were group photos from his student days. There were skeptical notes. After some research, the meaning has become clear. W.S. 19/20 means winter semester 1920.
The first photo with the largest group above also appeared in a Heidelberg University exhibition on Jewish students. Ernst turned out to be a member of the Zionist student association Ivria in Heidelberg. This is the association ivria at the university of Heidelberg in the winter sester of 1919-1920. On the far right, stands Ernst (5ft 8in, clearly taller than most). The companions (chawerim) of the association met regularly to drink at the Heidelberg inn Goldenes Fäßchen, Ingrimstrasse 16.

While the K.C. Bavaria Heidelberg, founded in 1890, worked for Jewish assimilation and integration, the Ivria Heidelberg was unambiguously portrayed as a Zionist organisation. Many sources cite October 1911 as its founding date, while others assume 1907. Possibly there was first an association in formation, which temporarily reported sich to the Kartell of Jewish Associations (KZV) founded in 1906.
The association Ivria for Jewish students was founded as an affiliated member of the Union of Jewish Societies, with the same statutes. National Jewish ideology was not yet an underlying part of the statutes in 1911, This changed in 1919 when Zionist thought

Ernst with the Landauer brothers, on the right Georg Landauer, Ernst's mentor.

The tradition was for an older student to take a younger one under his wing. The latter then gave his protégé a ribbon called a Bierzipfel, The colours then being the colours of the giver's Verbindung. On the back of the silver slide, the giver and recipient are indicated. Here it says at the top G. Landauer. That must be Georg Landauer, who, like Ernst, studied law in Bonn. and died in New York on 5.2.1954.

Georg Landauer was six years older than his protégé Ernst (born 17.11.1895). He had fought in the German army in 1914-1918 and then went to college. He later became director of the German Agency for Emigration to Palestine (until 1933) and was already preparing Wiedergutmachung during the war. He participated in the creation of the state of Israel but emigrated to the US in 1953 out of disappointment with political developments.

was given explicit space. "Against the wandering path of Assimilation" was one of Ivria's guiding cries, thus initiating a colonisation policy aimed at Palestine. She organised trips to Eretz Israel and introduced compulsory Hebrew courses. Ivria kept its distance from the traditional mores and rituals of the student associations, as did all other Zionist associations. From the beginning, Ivria was "black", i.e. its members wore no banner colours, and in 1919 it acquired the "Satisfaktion" introduced six years aar before. Ivria took the lead in pushing back traditional corps customs among Zionist organisations.

The two Jewish student associations competed sharply. When Ivria acted as a representative of the Jewish student community at the funeral of a Russian-Jewish student, a bitter correspondence ensued. The conflict culminated in a brawl.

There is talk of at least one other association for Jewish men in Heidelberg (Nicaria); in addition, the Jewish-Academic Association, a mixed (male-female) student organisation, had existed since 1919.

From 19 July 1914, the Ivria participated in the creation of the KJV umbrella body, the cartel of Jewish student associations. This first united 13, by 1929 18 participating societies. As Ivria did not have its own student house, its members regularly met at the café "Goldenes Fäßchen", which thus functioned as its main pub. The Jewish corporation did not receive full recognition. Clashes with right-wing radicals and anti-Jewish students increased.

The Kartell Jüdischer Verbindungen (KVJ) was an umbrella organisation of all Jewish associations in the German Reich. It came into being on 14 July 1914 through the merger of the Cartel of Zionist Associations (KZV) with the Union of Jewish Corps (BJC). The BJC had come into being on 16 January 1901 through the cooperation an the associations of Jewish students of Berlin, Leipzig, Breslau and Munich. Only during the following years did it acquire a German Zionist stamp.

As early as 1902, a free association Hasmonea with *Zionist principles had emerged at Berlin University. Together with a like-minded association from Munich, it formed the Cartel of Jewish Associations in 1906.

In 1920, when the Deutsche Burschenschaften turned to a racialist position at the Burschentag in Eisenach, the KVJ made a counter-decision, under which members married to non-Jewish partners would be expelled.

"And yet it is not sensitivity and cleverness that count, but courage and boldness that are so often ignored where it comes down to necessity - and who will deny that there is necessity for our people. And we owe it to our people to provide real men. This is the justification of our existence."

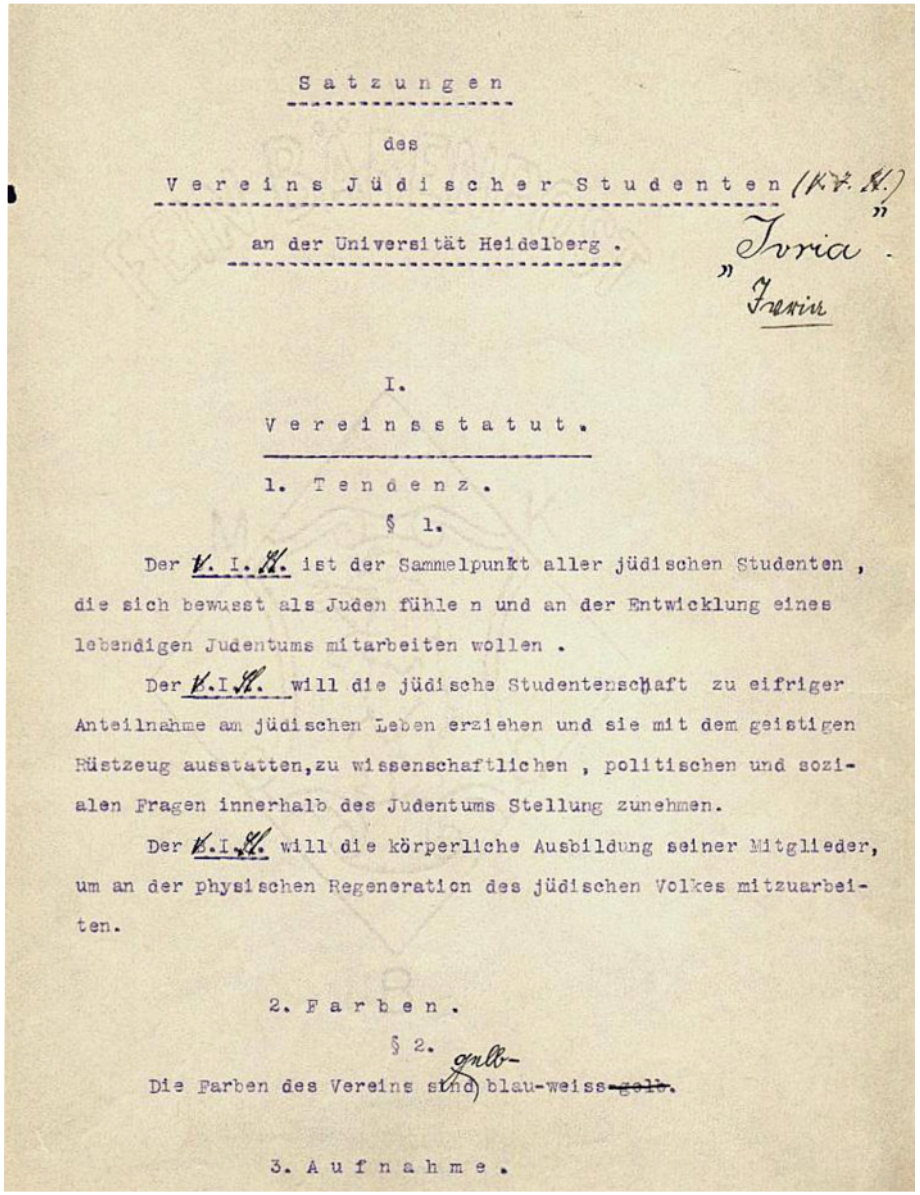
These in the spring of 1917 the words of a member of the Jewish students' union Hasmonea, addressed to the members of his union. Embedded in this statement is the essence, of the specifically Jewish rhetoric

Ernst, leaning forward on the right, during a break with other participants in the history lesson of the teacher E. Cohn, sitting among his students in his garden.

An older gentleman, Benno Jacob, defined the aim of the association from a non-Zionist point of view but in a similar way: " The aim of the education of Jewish students is to make men out of them and to prove to him for all their lives as men, Jews and Germans."

Another Zionist organisation Ernst joined was B'nai Brith. Following the example of Freemasonry, B'nai Brith was organised into lodges. The Hillel lodge (Amsterdam) summarises its history. "B'nai B'rith was founded in New York in 1843 to end the deplorable living conditions of many Jewish immigrants. The organisation was originally called Söhne des Bundes, indicating what the founders had in mind: a brotherhood that would serve all American Jews. And B'nai B'rith did that with verve. Thanks to its system of national lodges, the organisation gained wide public and political influence. The organisation's activities in the first decades concentrated on practical assistance, social support and philanthropy. Numerous hospitals, orphanages, schools, campsites, homes for low-income people and homes for the elderly were established. Even during World War II, B'nai B'rith worked very actively to support Jewish reconstruction and the establishment of the state of Israel."

The first page of the statutes of the student union Ivria in 1911. Statutes were composed according to a generally applicable pattern. The first chapter (Tendenz) gives Participation in Zionist organisations also meant participating in networks and supporting each other.



Satzungen

des

Vereins Jüdischer Studenten (V.J.St.)

an der Universität Heidelberg.

„Ivria"

„Ivria"

I.

Vereinsstatut.

1. Tendenz.

§ 1.

Der V.J.St. ist der Sammelpunkt aller jüdischen Studenten, die sich bewusst als Juden fühlen und an der Entwicklung eines lebendigen Judentums mitarbeiten wollen.

Der V.J.St. will die jüdische Studentenschaft zu eifriger Anteilnahme am jüdischen Leben erziehen und sie mit dem geistigen Rüstzeug ausstatten, zu wissenschaftlichen, politischen und sozialen Fragen innerhalb des Judentums Stellung zunehmen.

Der V.J.St. will die körperliche Ausbildung seiner Mitglieder, um an der physischen Regeneration des jüdischen Volkes mitzuarbeiten.

2. Farben.

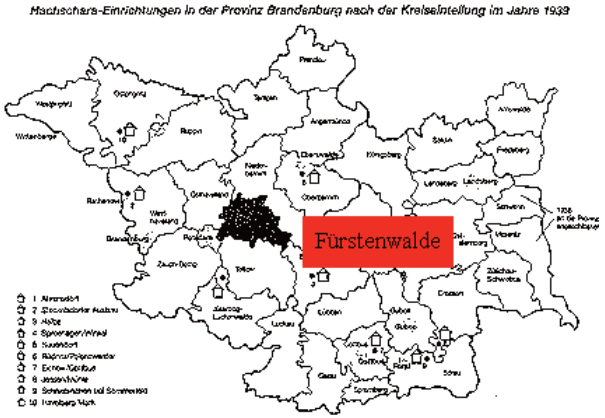
§ 2.

Die Farben des Vereins sind blau-weiss ~~-gelb-~~.

3. Aufnahme.

From the Meinekestraße 10 in Berlin (now hotel) the work of the Zionist organizations was led by Georg Landauer. (Plaque on the facade of the house.)

Konrad Heiden (Munich 7 August 1901 - 18 June 1966), mentioned by Ernst as one of his references when applying for naturalization for French nationality, he probably met during his student days. They were the same age. Konrad Heiden was a journalist and a fierce anti-Nazi from a very early age. He was the author of the first ever Hitler biography. He died in the US.



Buildings of the Neuendorf estate after eighty years. The main building has been rebuilt beyond recognition and bears the marks of the GDR era.

The hachshara Neuendorf

This is the place where great-grandfather Ernst Schoemann learned the farming trade after he was banned from practising his profession as a lawyer in 1933. A number of hachsharas were founded by Jewish organisations. The most famous and influential was the Hechaluz.
For those hachsharas, land had to be purchased, buildings furnished and agricultural tools and livestock bought, etc. Apart from agriculture, crafts were also taught.

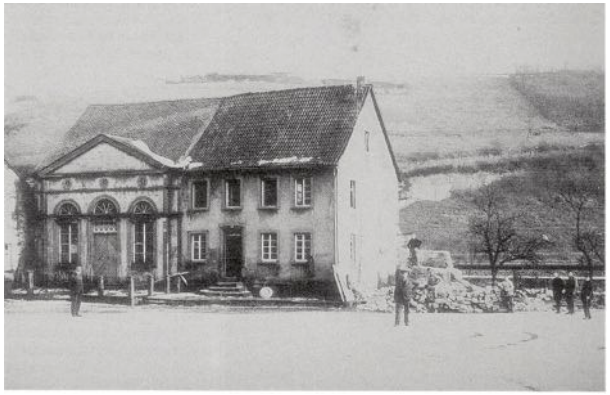
Ernst underwent rapid training as a farmer on the hachshara Neuendorf estate. He knew that anti-Semitic laws were going to make it impossible for him to practise his profession as a lawyer and that was soon the case. He had always wanted to be involved in agriculture, preferably as an agricultural engineer. But with that education, apprenticeship on a large estate was a prerequisite, and large estates were owned by the German nobility, which was anti-Semitic in nature. Jewish social work raised money to buy estates, with the idea of preparing young German Jews for professions they could pursue as emigrants. These estates were called hakhsharas. The main goal of emigration was Palestine. Ernst may have quickly entered the hachshara of Fürstenwalde through the mediation of his former mentor Georg Landauer.

Farming on the estate as preparation for emigratio

In 1934, the German Hechaluz had around 15,000 members. Around 3,500 people then gained knowledge in hachshara apprenticeships. The hachshara originated in the late nineteenth century from the "Chaluz movement" חלוץ, Chaluz, meaning pioneer. The movement was especially popular among Jews in the US and Russia. During the 12th Zionist Congress of 1922 in Karlsbad, the Hechaluz association was formed, which had 500 members and ran four estates by 1928.
The working village of Neuendorf was founded on 15 June 1932. The administrator was the Verein Jüdische Arbeitshilfe e.V.. The management of the estate had a board with members Alfred Berger, Dr Max Kreutzberger, Dr Lilienthal, Wilhelm Marcus and Bruno Woyda.
At its inception, 30 to 40 Jewish people were working at the working village, considered unemployed. The Verein was a social organisation for helping Jews in Germany and aimed to remedy unemployment among Jews in a socially and pedagogically responsible way.
The estate was 150 Morgen (a Morgen is between a quarter and half a hectare depending on the region). In addition, there were 300 Morgen of forest. In total, it was about 375 hectares. There was farming, on fields and in gardens and greenhouses, later cattle came in. There was also a furniture workshop, a locksmith's workshop and a shoe repair shop. From January 1933, the estate was run by Mr and Mrs Moch. The estate, with a stately main building and outbuildings, housed about 60 people, more than half of whom were members of the FAD.
Ernst was thus there in the pioneering days of the working village. In the years 1936/37, the estate housed 100 to 150 students aged between 16 and 40 and some families, sometimes with small children. Besides practical subjects, there were also courses with specifically Jewish content. In 1937, the estate became a recognised Hakhsharah. After 1941, it was headed by Martin Gerson.
A number of the hachsharah students managed to complete the course and flee from Germany. In the

Below left Ernst (wearing a cap), right the estate's main building (Landwerk) then in its full glory.

early years of Nazi rule, the departure of Jews was encouraged. In April 1943, there were still around 80 people in Neuendorf. At first, young people were still put to work in the municipal utilities in the town of Fürstenwalde. Many of the young were then sent to Auschwitz, the older ones to Theresienstadt from Berlin (only to be sent to Auschwitz later).



The synagogue of Offenbach-am-Glan (now gone)

'Heilsgruß' from Offenbach-am-Glan.
A postcard publisher issued thousands of those greetings. This map follows the same formula as that of Saarburg, a view of the village with a swastika as a sun above it.

The Roos family in Offenbach-am-Glan, in the diaspora and in the Netherlands

Sara Roos, Myriam's great-grandmother on her father Ernst's side, was the third generation of Roos in Offenbach-am-Glan, but many young people from the Roos families in her generation moved away. Those who remained were chased away and deported. .

The heyday of the Jewish community in Offenbach was in the nineteenth century, although a Jewish resident was already mentioned in the sixteenth century. After all, two Roos men from Offenbach-am-Glan were robbed by the gang of Schinderhannes, Lazarus and Isaac. They were then still called Bermann. In the census of 1815 (Seelenliste der Gemeinde Offenbach, Bürgemeisterei Grumbach) there were those brothers Bermann, Lazarus aged 50, Seligmann aged 48 and Isaac aged 44. The robbery of Lazarus and Isaac by the notorious gang of Schinderhannes was then about 16 years behind them. Their father Jacob and mother Güdle still lived near them, aged 81 and 82. Of Jacob's family, it is said in 1815 that they were "alteingessen" (living there for a long time).
Lazarus was a cattle trader, his brothers Isaac and Seligmann were traders. Most members of the large Roos family were traders.
In 1832, the Jewish community was strong enough to build a synagogue. The arrival of the railway meant more opportunities for travel, trade and family visits.

But after 1850, many people emigrated from the poorer Hunsrück, including Jews, including members of the Roos family, such as Aron Roos, who settled in Chicago with his wife and children. It was such American families who, after Hitler's takeover of power, acted as guarantors for relatives from the "Heimat" when applying for a visa.

In 1924 there were only 33 Jewish people left in Offenbach. Most had left for larger municipalities. Offenbach then had 800 inhabitants. Jews were small traders or cattle dealers. They had to move around to make enough money. It was just a small step to move to a larger municipality. Those who went to Bingen became wine merchants there, just like with the Brück family. Max Roos, a first cousin of Siegmund Schoemann, had a thriving wine wholesale business in Bingen and was a member of the board of the Jewish community. The Brück and Roos families were therefore part of a large circle of acquaintances with the same background in Bingen.
After the takeover of power by the Nazi regime, many managed to flee, in particular to Brazil, such as Max Roos with his family, Ernst Schoemann still had regular contact with his son Fritz Roos from Sao Paulo and his wife Gerda. He had an office equipment company. A son of Fritz became a doctor. The other died in a robbery as a young adult.
Another branch was that of Bernhard Roos, a cousin of Sara Roos, Ernst's grandmother.
He settled after wanderings in Chemnitz in the East of Germany. Then the family moved to Brussels again. A son, Julius, settled in Amsterdam as a stockbroker and banker and took on Dutch nationality in 1927. He was thus able to financially support his brother Fritz when he started the Brabantse Tricotagefabriek in Tilburg, coming from Wuppertal-Barmen . Fritz arrived in September 1933 and quickly got to work. New halls were built in the center of Tilburg for that factory. Business went well and the factory employed several

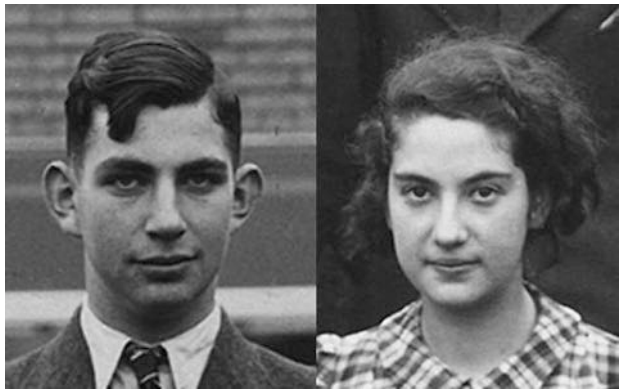
One of the halls of Fritz Roos's knitwear factory in Tilburg

Jules Roos, who, as an Amsterdam securities dealer and banker, took care of the funds for the Brabantsche Tricotagefabriek in Tilburg. In Amsterdam he held various administrative positions in the Jewish community, mainly as treasurer. In Montreal he became parnas (chairman/ spokesperson).

Jef van Bebber, who had given shelter to the Roos family and was shot as a resistance fighter in Vught.

Max Roos had a thriving wine wholesaler with warehouses on the banks of the Rhine . He had to leave everything behind to flee to Brazil with his family. His daughter Charlotte married Otto Weiss in Germany. (images from the USHMM interview by Charlotte Weiss-Roos)

Brother and sister Hans and Irene Badmann. Hans Photo: Yad Vashem.



hundred people.
Fritz Siegfried Roos lived with his family in Tilburg. Daughter Anita and son Bernd quickly learned the language and were high school students when they had to go into hiding.

Julius (who started to call himself Jules as a Dutchman) held various administrative positions in the Amsterdam Jewish community. Because of these positions and his profession, he was well aware of the threat posed by the Nazi regime. In 1939 the threat became too great for him and he decided to emigrate to Canada. While Jules and his family were able to keep body and property virtually intact, Fritz remained in Tilburg with his family. The factory continued to operate, but was taken over by the Treuhand. From one day to the next, the Roos family had to leave their home to make way for a German Gestapo man. When Jewish children had to leave the schools, only the Jewish secondary school in Den Bosch remained an option. They found a hiding place with the resistance fighter Jef van Bebber, at Korenbloemstraat 137. But due to the reckless behavior of another resistance fighter who broke down during interrogation, the Roos family, as well as the resistance fighter and other people in hiding, were arrested. Van Bebber was executed in Vught, the Roos family was deported. Only daughter Anita survived. In 1981 she published the autobiographical book One who came back in Ontario, which was translated into Dutch under the title If I Can Survive Hitler.

Brother and sister Hans and Irene Badmann. Hans Photo: Yad Vashem.

Grandma Roos-Badmann (Rachel Rosenbaum)

To Jules and his family - his wife Minnie and four children - life in Montreal was otherwise good. He continued his career as a banker, investor and director.

When Van Bebber was betrayed, there were nine people in hiding in his house. One of them was Hans Badmann. Hans was the eldest son of Lotte Badmann-Roos, one of the sisters of Fritz and Jules Roos. Lotte Badmann had already moved from Frankfurt to the safer Amsterdam in 1933. In addition to the parents Leo and Lotte, there were three children Hans, Irene and Ernst. In April 1939, Leo Badmann had his stepmother come over from Frankfurt. Rachel, née Rosenbaum, was nicknamed Grandma Roos. Grandma Roos had become a widow in 1930 in Oettingen, the village where Leo was born. In August, Leo's sister Rosa Baer from Oettingen joined them. She had been widowed a year before. She did manage to leave for New York just in the nick of time in April 1940.
Leo Badmann was a banker, specialized in securities trading. It could well be that he and his brother-in-law operated jointly. In any case, the Badmann family managed to build a new and successful life in Amsterdam. They lived in a comfortable ground floor house at Apollolaan 183 and had a domestic help. In June 1934, they took in Fanny Horowitz, a young woman who had fled Frankfurt. She is listed as a maid-housekeeper, but was treated as a member of the family.
In April 1940 Leo's income was apparently no longer sufficient to continue living on the Apollolaan. The family moved to an upstairs apartment on Parnassusweg. Fanny came along.
After the May days, the six-member Badmann family tried to flee from IJmuiden by boat. On that fatal June 10, they were the last and the crew only allowed two more people. It became seventy-eight-year-old grandmother Roos and Irene, who had to take care of her grandmother as a sixteen-year-old. They found shelter in Salford near Manchester, where grandma Roos died in 1941. After the war, Irene moved from the Samuel family in Salford near Manchester with whom she lived to Montreal, to her uncle Jules and aunt Minnie. She was the only survivor of the six-member Badmann family. She married Jack Adelman and had two daughters.
In early February 1941, Fanny married her fiancé, the installer Walter Fechheimer. They are both registered at the address of the Badmann family. Fanny and her husband were arrested in July 1942 and had died in Auschwitz on September 30, 1942, Walter already on August 13, 1942, but the Bandmanns did not know that.
Hans, who did not speak Dutch at the age of ten, became an excellent student. He passed his final exam B at the Barlaeus gymnasium with three tens, after which he advertised as a homework teacher.
The Badmann family spent a lot of time with the Schwarzschild family, as Ellen Schwarzschild describes in her diary 'Don't read this If You Please'. Ellen was a daughter of Leo Schwarzschild, one of the department heads of the metal trading company Oxyde (more on that later). When it was mandatory

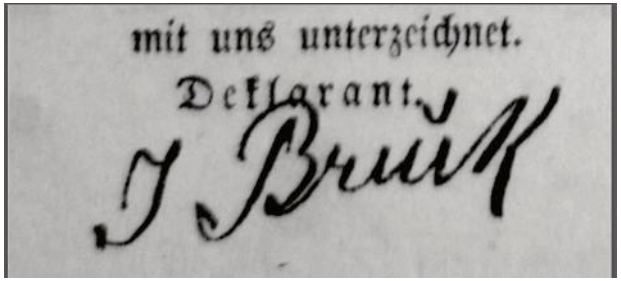
Apollolaan 183 (top)

Parnassusweg 24 (ground floor)

for Jews to deposit money, balances and securities with the infamous Liro bank, some "black" securities remained with the Schwarzschild family. family. After she and sister Ruth were left alone in the house because the other family members were arrested, Ellen came up with a plan to sell those securities after all. Hans helped them to carry out the plan.
Not long after, Hans was also left alone, when first his parents and a few days later his brother Ernst were arrested. Ernst had work at the Jewish Council, but by then the so-called Sperren had been worked out.
Hans, after studying at a university was made impossible by the occupying forces, became a student at the Jewish seminary on the Rapenburgerstraat. He did receive news from his parents and brother from barrack 62 in Westerbork. Gerda Kraus, the family's domestic help, had left home to get married. In June 1943, her daughter Aimée Born halfman. When she had sent a birth announcement to the Badmann family, she was told by postcard what had happened. Hans still managed to make a joke: Father would say: "That might be a woman for Ernst". She was then the one who could make the Badmanns in Westerbork happy with packages. Leo Badmann wrote in a letter to the AD to read regularly and to keep abreast of financial developments. In the summer of 1943, Leo and Ernst Badmann were put to work in the Westerbork workshops. In August, Lotte and Ernst were neither hospitalized with symptoms of jaundice and treated.
When Ellen Schwarzschild told Hans about her plans to go into hiding, he let her know that she was also looking for possibilities. Eventually he found his way to his uncle in Tilburg and the hiding place on the Korenbloemstraat, with fatal consequences.
When Hans Badmann arrived in Westerbork in August 1944 with his uncle Fritz's family, and briefly before being transported to Auschwitz, his parents and brother had already been deported to Bergen-Belsen since 11 January. Leo had died shortly after arrival. Ernst succumbed on January 10, 1945. Lotte just experienced the liberation of the camp on January 15, 1945, but died three days later.

Alsenz is a village in the middle of a wine region.

De families Brück in Alsenz en Bingen, de Dahlsheimer van Niederkirchen



The signature of Isaak Brück, the grandfather of Emma Schoemann, on the registration of the birth of his son Max. Isaac had three sons, Karl, Max and Hermann and a daughter, Johanetta. Like him, his wife Ester was born in Alsenz, the youngest daughter of Jakob Gottschau. (the spelling later became Gottscho, which corresponds to the French pronunciation of that name).

Ernst's mother came from a Jewish family from Alsenz, the Brück family. The Brücks were well integrated in Alsenz and mainly practiced the profession of wine merchant. They had adopted the name Brück at the time of the Napoleonic decrees at the beginning of the nineteenth century. Everything about the Jews of Alsenz has been researched in a book by August Kopp. Die Dorfjuden in der Nordpfalz, dargestellt an der Geschichte der jüdischen Gemeinde Alsenz from 1655, published in 1968.

In 1917, there was still no umbrella Jewish organization in the Palatinate. Each religious community was an independent unit. Four rabbis delivered services in the rabbinate districts of Frankenthal, Landau, Kaiserslautern, and Zweibrücken. Some financially stronger communities employed cantors and teachers. It was not until the foundation of the Association of the Jewish Communities of the Palatinate that Jews were allowed to join them region to make a fist.

During the First World War, Jewish men participated out of patriotism - many an iron cross adorned the walls of Jewish living rooms, which the emperor awarded to soldiers at the front. In the Jewish cemeteries in Busenberg or Grünstadt, tombstones in the form of Iron Crosses testify to this commitment. If you read the names on war memorials in the region, you will often come across Jewish victims.

Life in the Jewish community of Alsenz was not always easy.

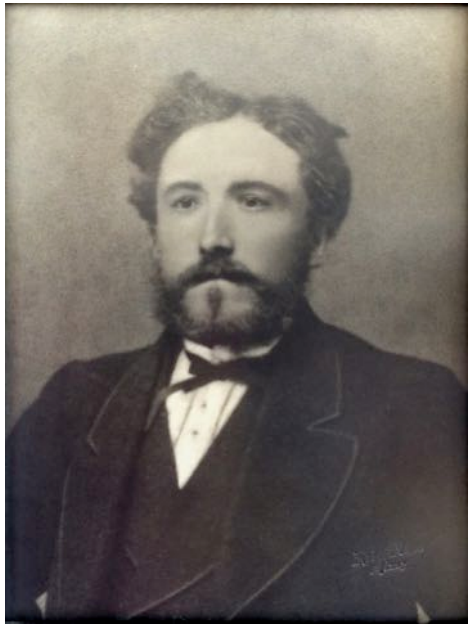
Isaac Brück, the grandfather of Emma Schoemann née Brück, was for a time a foreman of the Jewish Township. In this capacity he had adjustments made to the synagogue in 1863-1865. He sold surplus property. Another Jewish villager did not like this way and went to court to claim his right, which did not work out.

Ester Gottscho, the wife of Isaac Brück, was the granddaughter of Isaac Meyer, who had moved to Alsenz from Odernheim. This Isaac was from 1752 Oberschultheiß for the Jewish community. That is, he was appointed by the government to represent Jews from a number of surrounding villages and at the same time to transfer or impose all government measures on the Jewish communities. He could not really impose measures himself. An Oberschultheiß stood between two fires: a demanding government and recalcitrant Jewish families. On the other hand, he was well aware of what was going on and was able to take advantage of it. Various documents have survived that testify to the doings of Oberschultheiß Isaac Meyer. For example, he had to try to protect the small Jewish traders against restrictive measures that guilds such as those of weavers and hatters wanted to impose.

The synagogue was completed in 1765 after three years of construction work. The condition of the government was that a government construction official would provide the design. The design was provided

Myriam's great-grandparents, Clara Brück née Dahlsheimer and Max Brück. The photo was taken by a photographer in Alzey. (Collection Claude Gruen) Max's photo was clearly taken earlier. He died in 1903, Clara twenty years later.

Alsenz did not place real Stolpersteine in front of the houses of its Jewish citizens. A barely noticeable monument has been placed at the back of August Gottscho Square.



by Johann Friedrich von Sckell, master builder of Nassau-Weilburg. As a result, the synagogue became twice as expensive as had been budgeted. Maintenance remained a heavy burden for the small community. In the end it was decided to stop using the building for services and to sell it. As a result, the synagogue survived when so many other synagogues were burned down in the night of November 9 to 10, 1938. It is renovated and privately owned, but is used for cultural gatherings.

The cemetery of Alsenz is less well off. During the Nazi era, many stones were knocked over and marble name tables destroyed. Trees have grown over graves, creepers have grown over stones.

In 1968 Kopp could still read a reasonable number of gravestones. Many are now undecipherable. In red the immediate family, in blue, relatives.

Clara Dahlsheimer, Emma's mother, came from Dielkirchen, not far from Alsenz. When she married, Max Brück was still in military service and she was pregnant with her first child.

There is a list of tax-paying Jews in Alsenz in 1893. Max Brück is then at the top, in tax class 18. In subsequent years it becomes class 24. He died in 1903, his wife Clara in 1923. She was able to continue living in the reasonable large house on the main street, but she died in Bingen.

Until the eighteenth century, according to the applicable laws, Jews could only buy a house with permission from the government. That permission was apparently given, because with a few exceptions, the Jews of Alsenz lived in owner-occupied houses.

It was not until the nineteenth century that the Brück family focused on trading wine. Before that they were traders in fruits, spices and livestock, sometimes in combination. In even earlier times they were retailers of all kinds of things, including haberdashery and fabrics, everything that could be carried in a basket on the back.

Max Brück was active in the administration of the Jewish community, not always to everyone's satisfaction . There was some rivalry between the Brück and the Gottscho.

In the nineteenth century, a Gottscho emigrated to America. A branch of the family became rich in the packaging industry. Another descendant is the photographer Samuel Gotttscho, who took thousands of photos of New York that have become classics.

On the left, the grave of Klara Brück, born Dahlsheimer, and Marx Brück, the great-great-grandparents of Manu and Natan.
In black and white as it was, in color as we found it. Ernst kept the photo of his grandparents' grave.
When Max Brück got married, he was still in military service and needed his superior's permission to get married. His wife was heavily pregnant at the time.

The Jewish Cemetery of Alsenz

The Jewish Cemetery of Alsenz (old part of lot No. 899; extension of lot 898 1/2) was built in the eighteenth century. The oldest grave dates from 1710. The area is 16.70 ares (old part) and 9.20 ares (new part), together 25.90 ares. The extension was dedicated in 1905. In the oldest part, 67 tombstones were counted in 1990, in the new part 50 graves and two children's graves, a total of 119. On the edge there are still tombstone fragments, in the old part there are lying (fallen) stones. 1945 used once (Richard Rothenberg, died 1. December 1963)
Source: Paul Karmann, in: Jüdisches Leben s. lit. S. 55-57; nach Stand: 1990) - list of the tombstones still legible at the time. In red the Brück, in blue the Gottscho.
1. Marx Gottscho 1808-1862.

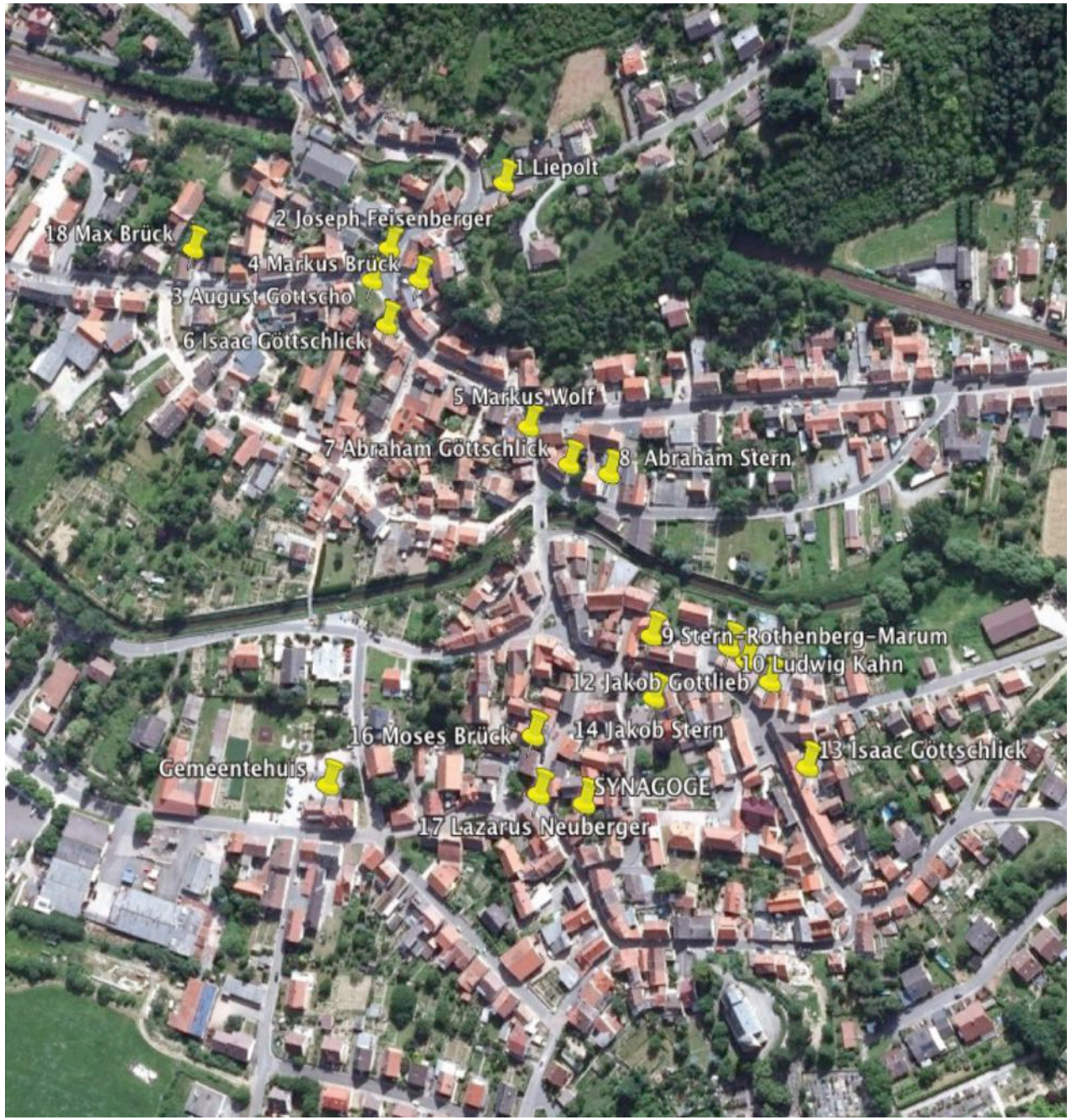
1. Marx Gottscho 1808-1862.
2. Abraham Stern born. 1786, gest. 12.12.1847, Spouse of Johanetta Mayer, son of Jakob Stern, whose father was Abraham Levi.
3. On 21. Aw (5)576 (= 15.8.1816) Lazarus Neuberger died, previously Amsel Hirschel Loeser.
4. Rosina (ook Fanni) Hirsch, born. 12.1.1875, died. 30.4.1865.
5. Abraham Gottscho, born. Januar 1802, died.

The renovated synagogue of Alsenz. On the right the school section, where some children have learned to read and write for Brück. During the restoration work, the genisa of the Jewish community was discovered: the accounts and the collection of ritual texts that were used during services.
The two-storey building also included a residence for the rabbi and a school room.

In 1911 the synagogue was damaged in a fire in a neighboring house and then refurbished. After the National Socialists started attacks against the Jewish population in 1933, the synagogue was sold to a farmer. Most Jewish families fled abroad. The synagogue served as a storeroom for the local farmers for decades, thus escaping destruction by the Nazis. In the 1980s, the synagogue was restored and renovated. It is one of the best preserved early modern synagogues in Rhineland - Palatinate.

The proverbs over the entrance of the synagogue in Alsenz. are quotes from Psalm 118,20
"This is the gate of the Lord. The righteous may pass through here." and 1. Moses 28,17 "Here is nothing but the house of the Lord and the gate to heaven"

22.3.1869.
6. Jeanette Gottscho,spouse of Marx Brück (uncle of Max Brück), died. 8.12.1868, 65 Years old.
7. Jeanette Dahlsheimer, spouse of Hermann Brück, born. 1836, died. 1.4.1866.
8. Schelomo Salmon Ben Abraham PA. Cohen Salomo Salmann, son of Rabbi Abraham, died. in 1755 or 1756 (date according to Karmann on 21.1.516 (= 1755), but 21.1. in the hebrew year (5)516 der 21.1.1756)
9. Jakob Gottscho, born. January 1800, died. 8.2.1830.
10. Emilie Liepold, died. 1890.
11. Isaak Brück, died. 1889 (born. 9. 11. 1815).
12. Jakob Silbermann, died. 1887.
13. Ludwig Kahn, died. 1866.
14. Henriette Felsenberger, spouse of Isaak Gottscho, died. 1886.
15. Adolf Stern, gest. 1883.
16. Dorothea Gottscho, died. 1878. (née Wolff)
17. Ludwig Gottscho, died. 4.2.1871.
18. Marcus Brück, died. 11.4.1871.
19. Gotthard Gottscho, died. 20.10.1870.
20. Ester Gottscho, died. 1.10.1870, spouse of Isaak Brück (born. 27 12 1815) (daughter of Jakob Gottschau (1766-1837)
21. Philippine Stern née Noack, died. 1894.
22. Babette Gottscho née. Felsenberger, died. 1895.
23. Rosina Jakob née Salomon, gest. 1902.
24. Klara Brück née Dahlsheimer, spouse ofn Marx Brück, died. 1923.
25. Marx Brück, died. 14.3.1903.
26. Jakob Gottlieb, died. 1905.
27. Therese Rothenberg née Levi, died. 1907.
28. Marx Wolff,died 1912.
29. Isaak Sternberger, died 1912.
30. Sarah Levi, died 1912.
31. Babette Kahn née Bloch, died 1914.
32. Berta Brück, died 1916.
33. Sigmund Rothenberg, died. 1918.
34. Valentin Lypold, gest. 19.3.1921.
35. Karoline Brück née Schwestowitz, died 15.1.1922.
36. Julius Honig, born 10.8.1880, died 10.9.1924, met gedenktekst voor Rudolfine Honig geb. Sternheimer, born 2.9.1889, in 1942 murdered in Auschwitz
37. Emilie Gottlieb, died 1925.
38. Fanni Wolff geb. Stein, born 22.6.1846; died 1926
(Death year engraved in 2010).
39. Rudolf Sternheimer, died 1926.
40. Markus Heymann, died1920.
41. August Gottscho, born. 20.11.1858,died 1933.
42. Rosa Sternheimer née Kahn, died 1937.
43. Albert Lypold died 30.10.1938.
44. Richard Rothenberg, died 1.12.1963.



Map of Alsenz from A. Kopp's book on the Jews

1845 | 1880 | 1915

♂ **Max BRÜCK**
Weinhändler
b. 15 Nov 1845 at ALSENZ, DONNERSBERGKREIS
m. 27 May 1873 Clara DAHLSHEIMER (1843 - 1923)
d. 14 Mar 1903 at ALSENZ, DONNERSBERGKREIS, aged 57

- ♀ **Johanetta BRÜCK**
  b. 01 Aug 1873 at ALSENZ, DONNERSBERGKREIS

- ♂ **Ludwig BRÜCK**
  Weinhändler
  b. 19 Mar 1874 at ALSENZ, DONNERSBERGKREIS
  +(1) Julia von HALLE (1882 -)
  m(2) 01 Jun 1912 Elsa LÖWENSBERG (1886 - 1933)
  d. abt 1943, aged 69
  - ♂ **Max BRÜCK**
    (Son of Elsa LÖWENSBERG)
    b. 10 Jun 1913 at BINGEN
    d. Sep 1966 at SAVANNAH, aged 53
  - ♂ **Heinz Josef BRÜCK**
    (Son of Elsa LÖWENSBERG)
    b. 18 Sep 1919 at BINGEN
    d. 1948 at JERUZALEM, aged 29

- ♀ **Emma BRÜCK**
  b. 08 Aug 1875 at ALSENZ, DONNERSBERGKREIS
  m. 22 Jun 1900 Siegmund SCHOEMANN (1870 - 1942)
  d. 28 Sep 1942 at AUSCHWITZ, aged 67
  - ♂ **Ernst (Ernest) SCHOEMANN**
    Rechtsanwalt, Landwirt
    b. 26 Mar 1901 at KRÖV
    m. 14 Nov 1934 Johanna MEYER (1913 - 1999)
    d. 16 Jan 1986 at LE RAINCY, aged 84

- ♀ **Hedwig BRÜCK**
  b. 06 Jul 1877 at ALSENZ, DONNERSBERGKREIS
  d. 25 May 1878 at ALSENZ, DONNERSBERGKREIS, aged 0

- ♂ **Carl BRÜCK**
  Weinhändler, Teilhaber der Weingroßhandlung I. Brück Söhne
  b. 24 Jun 1879 at ALSENZ, DONNERSBERGKREIS
  m. 31 Dec 1918 Elisabeth (Lili) NATT (1892 - 1942)
  d. 29 Oct 1939 at BINGEN, aged 60
  - ♂ **Walter BRÜCK**
    b. 1919 at BINGEN
    m(1) abt 1942 Esther BERGMANN (1917 - 1972)
    m(2) abt 1975 Chava --
    d. 1988 at HAZOREA, aged 69
  - ♀ **Lotte BRÜCK**
    b. 11 Jul 1922 at BINGEN
    d. 30 Sep 1942 at AUSCHWITZ, aged 20

- ♀ **Clementine BRÜCK**
  b. 27 Sep 1881 at ALSENZ, DONNERSBERGKREIS
  m. 29 Aug 1906 Moses BRONNE (1871 - 1964)
  d. 18 Dec 1958 at CINCINNATI, aged 77
  - ♀ **Karolina Elsbeth BRONNE**
    b. 16 Jul 1907 at ALZEY
    m. 1930 Walter GRÜNEBAUM (- 1976)
    d. Jul 2004 at HARTWELL - OH, aged 97
  - ♀ **Margaret Esther BRONNE**
    b. 26 Sep 1908 at ALZEY
    m. 11 Apr 1935 James J. (Jimmy) (Julius) ANSON (ANSBACHER) (1896 - 1993)
    d. 13 Dec 2002 at NEEDHAM, aged 94
  - ♂ **Kurt BRONNE**
    b. 24 Sep 1910 at ALZEY
    +. Lore DAHL (1910 - 1989)
    d. 1986 at RUISLIP, aged 76

- ♀ **Paula BRÜCK**
  b. 03 Mar 1884 at ALSENZ, DONNERSBERGKREIS
  +. Eugen Alexander MANDEL (1872 - 1942)
  d. 23 Jan 1943 at AUSCHWITZ, aged 58
  - ♂ **Ludwig MANDEL**
    b. 07 Sep 1916 at PIRMASENS
    +. Rita WALDMANN (1921 -)
    d. 2000 at LONDON, aged 84

- ♂ **Alfred BRÜCK**
  Weinhändler
  b. 05 Feb 1886 at ALSENZ, DONNERSBERGKREIS
  m. 28 Aug 1922 Paula SCHWEIG (1897 - 1980)
  d. 17 Jun 1967 at SANTIAGO, aged 81
  - ♂ **Herbert (Heriberto) BRÜCK**
    juwelier
    b. 23 Dec 1923 at BINGEN
    +. Angelica DIAZ
    d. 12 Apr 2011 at SANTIAGO, aged 87
  - ♀ **Doris BRÜCK**
    b. 25 Mar 1927 at BINGEN
    m. abt 1950 Hanns HERZBERG

The children and grandchildren of Max and Clara Brück

The house of Max and Clara Brück in Alsenz, as it looked in the summer of 2011. When it was still inhabited by the Brück family, the bricks visible.In the twentieth century, applying a smooth finishing layer to the facade has become a German custom.

Holiday in Engelberg in Switzerland in June 1929: Emma Brück with brother Alfred from Bingen, husband Siegmund with nephew Herbert and sister-in-law Paula, the mother of Herbert and Doris.

Children and grandchildren of Max and Clara Brück away from Alsenz

The children of Max and Clara Brück all left the village of Alsenz, where their parents stayed behind. The girls moved to their husbands' town or city. Emma went to Kröv to Siegmund Schoemann, Paula to Pirmasens where her husband Eugen Mandel lived and Clementine to Alzey, the village of her husband Moses Bronne.
The sons Carl and Alfred moved to the nearby town of Bingen on the Rhine, which was then developing rapidly, to work in and on the wine wholesaler I. Brück u. S. The Brück family contributed to the activities of the Jewish community. Growing and increasingly prosperous, the community raised the funds for the construction of a modern synagogue downtown, on Rochusstrasse.

In Bingen there were also descendants of the related Brück's from Obermoschel and Fürfeld, so that they could support each other in business and later when Hitler and his followers came to power could also simply help each other.
The Brück clan was in the wine trade and belonged to the community of non-Orthodox Jews and the well-to-do middle class of Bingen. In Bingen there was also a small group of Jews from Eastern Europe who attended separate services. The dichotomy of the Jewish community of Bingen was expressed in a separate prayer room and after 1872 a separate part of the cemetery for Orthodox Jews.
After Hitler's seizure of power and subsequent persecution, Carl was the last to remain in Bingen with his wife Lilli Natt in the house at Mainzerstrasse 31, owned by him and his brother Alfred. In October 1939, however, his health became so bad that he died. His children Walter and Lotte had fled alone to the Netherlands (more on this later). For Emma's generation, flight was a big problem. They stayed in Germany as long as possible to try to settle matters and succeeded as the threats increased that less and less. Clementine and Alfred managed to make it out of Germany alive and emigrate. Paula and Emma did not survive, nor did their husbands.

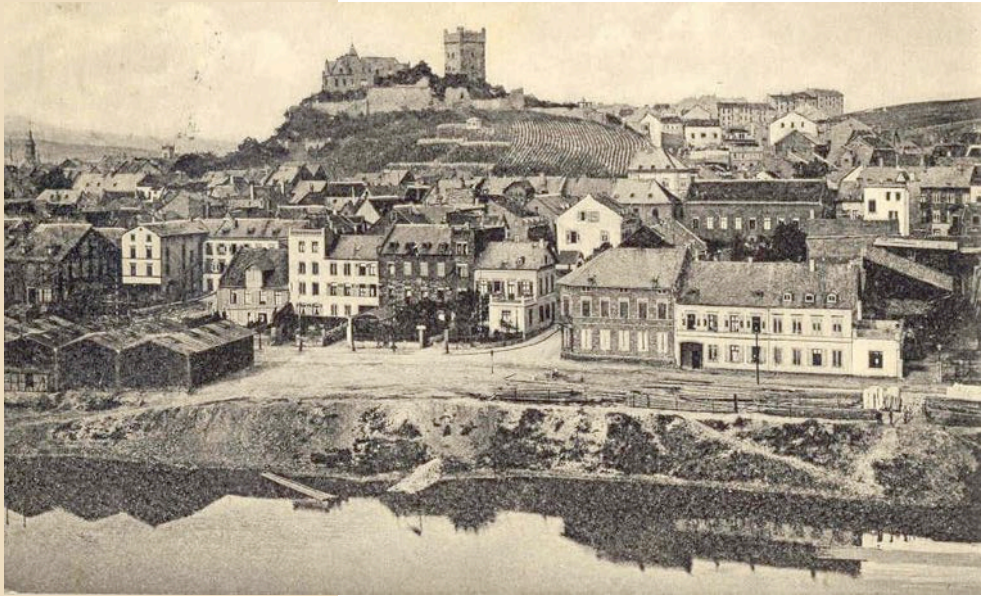
Of the next generation, Lotte Brück was the only one who did not survive the persecution of the Jews. She also lived in the Netherlands from 1938 to 1942. That is why a separate chapter has been included about her.

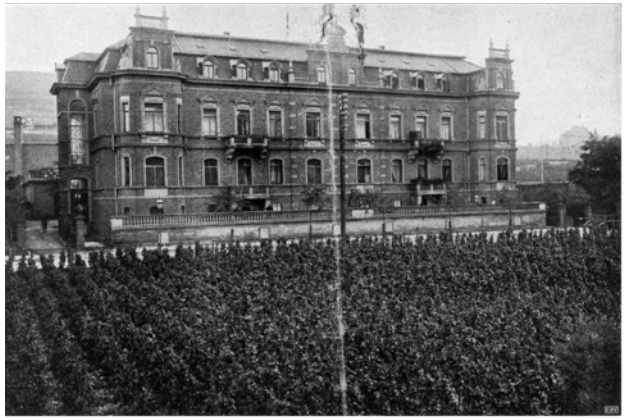
Paula Mandel, née Brück (aunt of Ernst Schoemann) and her husband Eugen Mandel (shortly before they were deported to Theresienstadt).
Their son Ludwig who was staying in Switzerland was the contact person for the scattered family.

Paula Brück, (born Schweig in Bretzenheim in 1897), with Doris and Herbert.
Left: Alfred Brück (born 1886) in his early years.

From the 11th century on, Jewish moneylenders were allowed to settle in Bingen as protected Jews (Schutzjuden). The archbishops levied taxes on their wealth. However, the community was expelled in 1198. The Black Death caused persecutions in 1348-1349. Rabbi Seligmann Bing attempted to convene an assembly in 1456 in the hope of bringing all Rhenish congregations under his authority, but the attempt failed. In 1490 a fire destroyed the Jewish quarter (Judengasse) and in 1507 Jews were once again banned from the city. After its re-establishment, the municipality grew slowly until the French occupation (1793-1813) , when the Jewish population numbered 297 souls and Bingen sent a delegate to the Paris Sanhedrin (1807) . Many Jews cheered the 1848 revolution and joined the National Guard. When an organ and other reforms were introduced in 1871, Orthodox members left the congregation and founded a separate Jewish congregation (Austrittsgemeinde). At a meeting in Bingen (for the First Zionist Congress) on July 11, 1897, the establishment of a German Zionist Organization was approved. By 1900, the community had grown to 713 members (7.4% of the population). Jews played an important role in municipal affairs and trade, especially the wine trade. Under the Weimar Republic, several Jewish associations were active, such as the branches of the General Association of German Jews, Jewish War Veterans Association, Zionist Section, and other sections of national Jewish organizations. On April 1, 1933 , the SA began boycotting Jews and Jewish shops. Nazi legislation (1933-1938) led to the suspension of Jews from liberal professions and the "Aryanization" of Jewish business enterprises. During "Kristallnacht" (November 9-10, 1938), the city's Jewish shops were vandalized, the imposing Liberal synagogue was looted and burned to the ground, and the furnishings of the Orthodox synagogue were smashed to smithereens. Of the 465 Jews (3.3%) still living in 1933, 243 had left or emigrated in 1939, the 169 who stayed behind were deported. (Source Jewish Encyclopedia etc.)

Bingen around 1900, from across the Rhine





The Jewish wine trade in Bingen

The winery of Seligmann Simon (bottom left as wine-tasting patriarch) was an example of how the Jewish wine trade could develop within two generations from a traditional enterprise in the village of Gensingen (top left) into an internationally operating firm in the wine town of Bingen.

The Brücks from Alsenz were not the first Jewish wine merchants in Bingen. The first is the Feist & Reinach wine trade, founded in 1829 as J & B Feist, which soon became internationally active. The company Seligmann Simon followed. Originating from Gensingen, Seligmann moved his headquarters from Büdesheim to Bingen in 1872, where there were much better transport options. The first Brück to move to Bingen as a wine merchant was Yitzchak (Isaac) Brück from Fürfeld.
The Brück's from Fürfeld, like the Brück from Alsenz and Obermoschel, were the descendants of the cattle dealer Isaac Brück from the town of Altenbamberg. His son Ludwig, grandfather of Max Brück from Alsenz, was also a cattle trader. His son Isaac, Max's father, entered the fruit trade. When the harvest was abundant, the trade in liqueur was added. In the fourth quarter of the nineteenth century, German wine experienced a major international advance.
The Jewish wine companies built large office buildings and huge wine cellars near the Rhine and Nahe. The appearance of the Mainzerstraße (in Nazi times Adolf Hitlerstraße) was determined by the new construction of Jewish wine companies and banks, mainly the private bank Landau, which later became part of the Dresdner Bank.
Business banks and wine trade made each other's growth possible.
In 1850 there had been a great fire in the part of Bingen known as the Jewish Quarter. That was also an impulse to look for a better place to stay. The legislation that prevented the ownership of land and real estate was no longer in force, so that the Feist family also became the owner of large areas of vineyards.
It is difficult to find out what the relations were between Isaac Brück and sons (from Fürfeld) and the sons of Max Brück, who were descendants of the same ancestor in Altenbamberg .
In 1903 Max died and it is likely that after that time his sons ventured to move to Bingen.
In 1912, Ludwig Brück, de eldest son of Max and Clara in Bingen with Elsa Löwensberg. She came from Heidesheim, a wine village between Bingen and Mainz. Ludwig's younger sister Emma had already married Siegmund Schoemann in 1900. The next marriage was that of the younger Clementine, who in 1908 married Moses Bronne, owner of a thriving clothing business in Alzey. Brother Carl married Lili Natt from Langenlonsheim only in 1918, aged 39. Their son Walter was born the following year in Bingen.
Ludwig and Carl were both active as wine merchants, possibly at the previously established firm of J. Brück and sons in Nahestraße. At number 3 was the company, at number 4 was the address of Hugo Brück and Isaac. Adolf Brück ran the wine cellar at 24 Gaustrasse. The cellar extended to the more distant Nahequai, where the casks were passed over. Gaustraße was the street of the Jewish wine merchants, with names already Sommer, Simon, Kahn, Groß, Mayer, Wolf and Loeb. The wine trade was quite complicated. Next wine merchants who were also owners of vineyards and/or wine cellars, there were also "Weinkom-

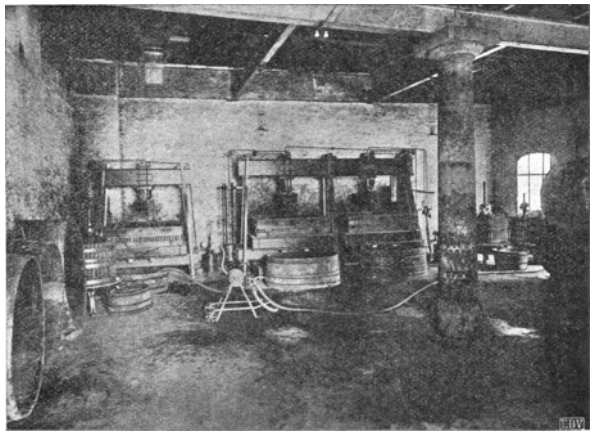
At Feist & Reinach there was a wine wholesaler, with the in die time most modern furnishings and equipment..

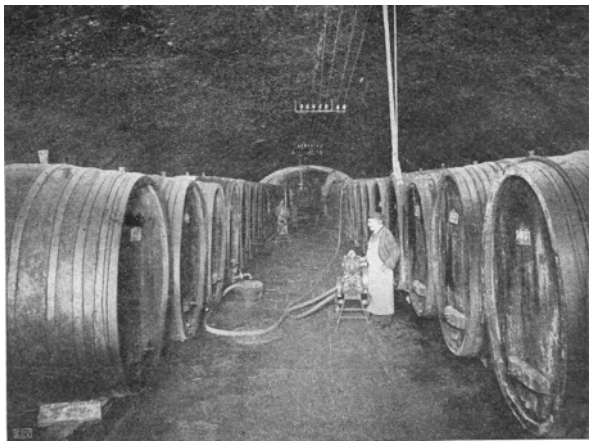
missionärs", who merely mediated. In Gaustraße there were also Jewish-owned supply companies.

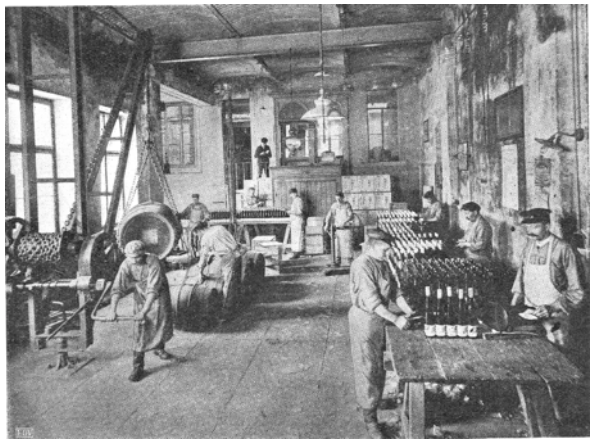
The success of the wine trade in Bingen attracted wine merchants from small and large villages in the region. The sons Brück from Alsenz and Roos from Offenbach am Glan were examples of this, but there were even more successful examples, such as the companies Simon from Gensingen and after 1929, the Fromm's from Kitzingen. Kitzingen is a wine town in the Unterfranken region of Bavaria, where in 1900 more than 50 percent of the wine merchants were Jewish.

Seligmann Simon, who made his firm big after settling it in Bingen in 1872, continued to work long after his retirement age, but after his death his heirs sold the firm to Max Fromm of Nathan Fromm & sons from Kitzingen. Bingen apparently offered a better perspective for the increasingly on it foreign-oriented wine trade. The proximity of vineyards - to the city - with transport by water and land was very favorable, while Mainz as a large business center was very close. In 1900, 39% of the Jewish population of Bingen was in the wine trade, compared to 7% of the non-Jewish population (as stated in the "Geschichte der Juden in Bingen").

A characteristic of Fromm was mixing wines from different origins and creating branded wines, in addition to wines tied to a geographical origin. The Jewish wine trade was not averse to innovation in products as well as early forms of marketing and advertising and new modes of transport. Participation in world exhibitions and numerous trade fairs was part of this. They used their networks and family ties to expand their scope.
All this was not appreciated by the conservative German wine world.
With the seizure of power by the Nazis, the Jewish wine trade quickly came to a standstill in Bingen. Nathan Fromm's wine company was quick to wind things up and leave Bingen. At the beginning of the thirties, Alfred Fromm, a son of Max, was the export manager of the firm where he worked from 1924. He traveled abroad a lot and was able to prepare for the company's departure. After his marriage in 1936, he settled in San Francisco. There the company Fromm and Sichel was founded, which grew into the largest distributor of wines in the United States. In retrospect, Bingen stood at the cradle of a multinational, while the Jewish population had meanwhile completely disappeared.







Above the children of Clementine Bronne, née Brück (one of Ernst's aunts): Elsbeth, Margret and Kurt Bronne with an unknown nephew in between. A Bruck reunion in London. Sisters Elsbeth Gruen and Margret Anson and their brother Kurt Bronne with their respective husbands Walter Gruen, Jimmy Anson and Lore Dahl on the occasion of the November 1969 wedding of Caroline, the daughter of Kurt and Lore. Right Ludwig Mandel with his wife Rita and daughter Hillary. Seated in the middle, Ernst and Johanna Schoemann. Missing were Doris and Herbert Brück. (Chile, Mexico), Walter Brück (Israel) and his sister Lotte, who was killed in Auschwitz.

The emigration of the Brück grandchildren

Five children of Max and Clara Brück, : Emma, the mother of Ernst Schoemann, Carl, Clementine, Paula and Alfred, all born in Alsenz have had children of their own. Ernst and Johanna kept in touch with these cousins.

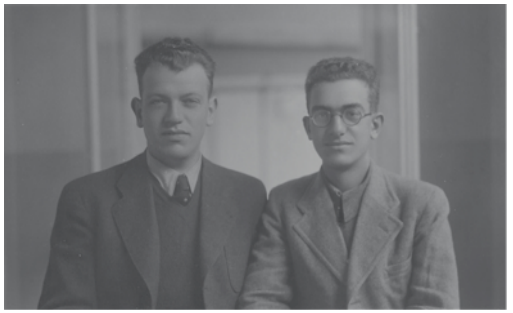
Clementine, one of Emma's two younger sisters, born in 1881, married Moses Bronne, born in Eichloch, ten years her senior. They lived in Alzey and had three children, Elsbeth, Margret and Kurt.
Clementine, Moses and their three children were all able to emigrate. Elsbeth and Margret ended up in the US. Clementine died in Cincinnati in 1958, Moses in 1964
Kurt became a dentist in Ruislip near London. He married Lore Dahl of Drove. He passed away in 1986. His only daughter is Caroline. Caroline studied microbiology and was a researcher. She has two daughters: Julienne and Lynette Shanbury (from her marriage to Clifford Shanbury).
Kurt's sister Elsbeth Bronne, married to Walter Grünebaum (later Gruen) died in 2004 at the age of 97 in Hartwell (Ohio). Her only son Claude Gruen entered the real estate world after an academic career. He has twins with his wife Nina. His son Aaron has succeeded him as boss of his consultancy firm.
The other sister,, Margret ,was married to Jimmy Anson (originally Ansbacher). She died near Boston in 2002.
Sister Paula Brück was married to Eugen Mandel. The Mandel family lived in Pirmasens. Paula and Eugen died in the Nazi era: Paula in Auschwitz and her husband in Theresienstadt. Their son Ludwig Mandel did manage to emigrate in time to Switzerland, where he lived in Davos and acquired Swiss nationality before the end of the war.
He became a trader in non-ferrous metals, settled in London and died there in 2003. He also had a house in Saint-Jean Cap Ferrat on the French Côte d'Azur.

Then there is Alfred Brück's family. Alfred and his wife left when fleeing to South America put their daughter Doris in the care of her cousin Ernst, but took their older son Herbert with them. After Sigmund and Emma Schoemann were deported to Auschwitz in September 1942, Ernst and Johanna took Doris with them on their escape attempt in November 1942 to Switzerland. Doris was entrusted to Ernst and Johanna in March 1939. As a teenager, she had to take her cousin Ernst's toddler to his farm, where he was allowed to return, while Johanna, Manu and Natan's great-grandmother, ended up in captivity in a French concentration camp. After Johanna was released from the camp, Doris lived on the farm Borde Haute in Monestrol near Montgeard until after the end of the war.
After the war she was able to travel to Chile, where her parents Alfred Brück and Paula Schweig lived in Santiago with her brother Herbert (Heriberto). She

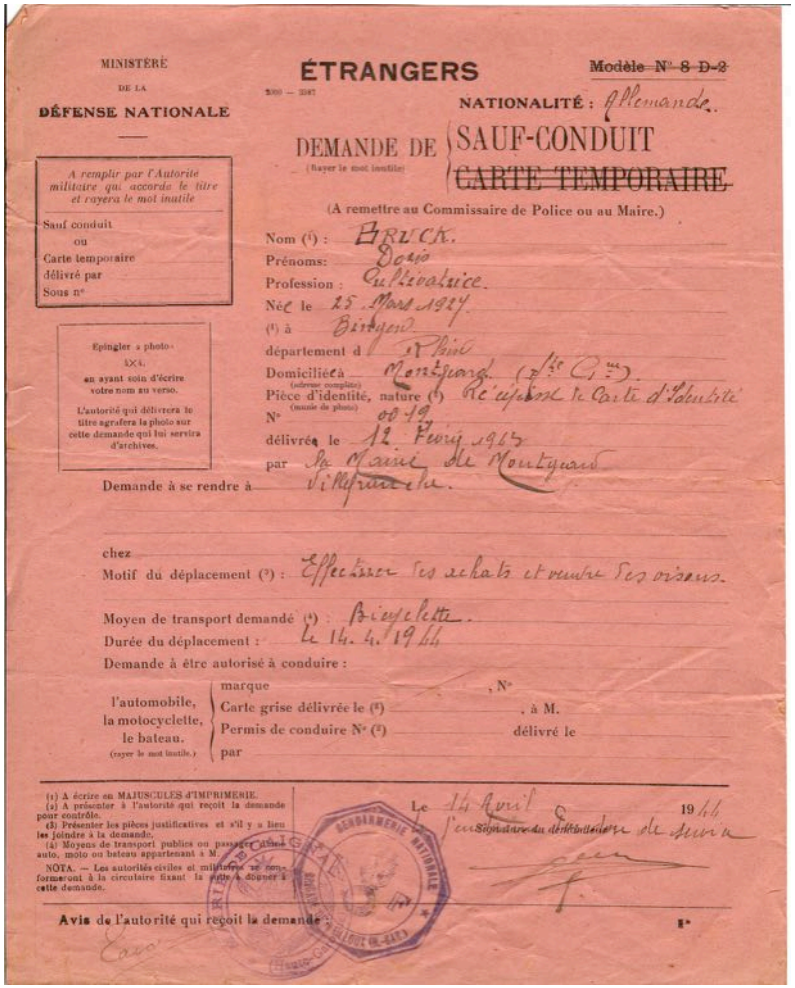
Doris Brück at school in Bingen in 1938 and in 1999 during a reunion in Bingen.
During the war, Doris was given shelter in the family of Ernst and Johanna. Her parents had failed to take her with them on their flight. Doris is the last surviving of the grandchildren of Max and Clara Brück and moved from Chile to Mexico during Allende's time.
Herbert Brück, brother of Doris, died in Santiago de Chile in April 2011.

Herbert Brück, de broer van Doris, overleed in Santiago de Chile in april 2011.

Heinz and Max Brück, sons of Ludwig Brück, an older brother of Emma Schoemann. Heinz fell during the war at the foundation of the state of Israel. Max emigrated to Savannah (Georgia) and died there.



Below the application for a safe conduct dated April 14, 1944 (Johanna was heavily pregnant at the time) for Doris Brück to travel by bicycle to sell and buy goslings on the Villefranche market. Her stated occupation is farmer.



MINISTÈRE DE LA DÉFENSE NATIONALE

ÉTRANGERS

Modèle N° 8 D-2

NATIONALITÉ : Allemande.

DEMANDE DE SAUF-CONDUIT / ~~CARTE TEMPORAIRE~~

(A remettre au Commissaire de Police ou au Maire.)

A remplir par l'Autorité militaire qui accorde le titre et rayera le mot inutile

Sauf conduit ou Carte temporaire délivré par Sous n°

Nom (1) : BRUCK.
Prénoms: Doris
Profession : Cultivatrice.
Né(e) le 25 Mars 1924
(1) à Bingen
département d Rhin
Domicilié(e) à Montguard (Ire C.ie)
Pièce d'identité, nature (1) Récépissé de Carte d'Identité
N° 00 19
délivré(e) le 12 Février 1943
par la Mairie de Montguard
Demande à se rendre à Villefranche.
chez
Motif du déplacement (2) : Effectuer ses achats et vendre ses oisons.
Moyen de transport demandé (4) : Bicyclette.
Durée du déplacement : Le 14. 4. 1944
Demande à être autorisé à conduire :
l'automobile, la motocyclette, le bateau. (rayer le mot inutile.) marque , N°
Carte grise délivrée le (5) , à M.
Permis de conduire N° (5) délivré le
par

(1) A écrire en MAJUSCULES d'IMPRIMERIE.
(2) A présenter à l'autorité qui reçoit la demande pour contrôle.
(3) Présenter les pièces justificatives et s'il y a lieu les joindre à la demande.
(4) Moyens de transport publics ou passager dans auto, moto ou bateau appartenant à M.
NOTA. — Les autorités civiles et militaires se conformeront à la circulaire fixant la suite à donner à cette demande.

Le 14 Avril 19 44
L'autorité qui délivre la demande

Avis de l'autorité qui reçoit la demande :

Epingler la photo ici, en ayant soin d'écrire votre nom au verso. L'autorité qui délivrera le titre agrafera la photo sur cette demande qui lui servira d'archives.

married there and had three daughters with her husband Hanns Hertzberg: Karin, Monica and Rita. They had a factory for knitwear in Santiago. Doris and Hanns left Chile because of Allende's socialist regime and settled in Mexico.
Herbert, who had become a jeweller, remained in Chile where - much later than Doris - he married and had two children: Andres and Carol. He died in 2011 shortly before a second series of Stolperstein was laid in Bingen.

Walter, the son of Carl Brück, brother of Emma, had emigrated to Israel in 1939 and settled in the Kibbutz Hazorea. He died there as David Barkai in 1989. His mother Lilli Natt and sister Lotte were both killed in the war, his father had already died in 1939 in Bingen. David had three children with his wife Esther Bergmann, all born in the kibbutz: Taïr, Rea and Yaval Barkai. There will be a story later on about his sister Lotte, who was deported from Westerbork, and about his journey to Palestine on the ship Dora.

Schinderhannes, Gouache von Karl Matthias Ernst Mainz, 1803 - Stadtarchiv Mainz

Schinderhannes was depicted in numerous portraits.

From a drawing from the time of the Schinderhannes trial: sitting in chains: Zwarte Peter.

Forefathers and the illustrious crook Schinderhannes

While searching for Emma Brück's ancestors, a bizarre story emerged. Those ancestors lived in a region that was plagued by street robbers who primarily targeted Jewish people. And our ancestors' families also turned out to be among the victims.

On the 14th Prairial of the ninth year of the French Republic (June 3, 1801), two Jewish traders, Löw Herz and Löw Nathan, were on their way to their village of Münsterappel by day, coming from the cattle market of Kreuznach. They were violently attacked by the band of robbers of Schinderhannes (nickname of Johann Bückler) and robbed of their valuables. The robbers were not deterred by the presence of farmers on the land. Löw Nathan received a blow from a rifle butt, but the non-Jewish butcher Jakob Schmidt from Gaugrehweiler, who also participated, got his watch back. The robbers apparently targeted the Jews present. Meanwhile another group of Jewish traders approached. They were Nathan Seligmann from Grehweiler, Manasses from Weitersweiler, Mayer from Steinbach and Salomon Raphael from Dielkirchen. They were arrested and stripped of all valuables they had with them.

Salomon Raphael from Dielkirchen was called Salomon Gutmann after 1808, in accordance with the rules of the occupying French government. He was the mateernal grandfather of Emma Schoemann née Brück, the great-grandmother of Manu and Nathan. In the list of 1808 the occupation is: small trader.

His daughter Ester married a Jewish merchant from the village of Niederkirchen near Otterberg, Aron Dahlsheimer. The name Dahlsheimer (sometimes written Dalsheimer) was adopted by his father Abraham in 1808, when all Jews were required to adopt a "common" surname.

Salomon Gutmann was not the only relative to fall victim to the gang. This was also the case for two brothers of ancestor Seligmann Bermann Roos from Offenbach am Glan, Lazarus and Isaac. In the list of residents of 1815, all three are not yet registered with the surname Roos.

Bückler made many more Jewish victims. In one of them, there is something special about the story of our ancestors. He was accused of buying stuff from Schinderhannes, which came from a robbery murder. .

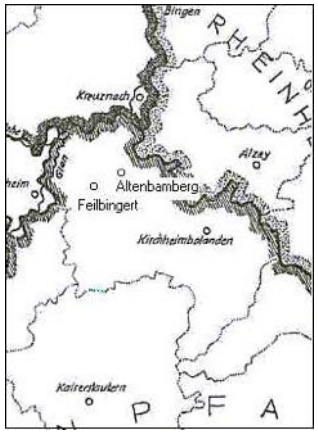
Simon Seligmann was attacked near a farm called Thiergarten while walking towards Wallhausen with a cow. He was brutally knifed and robbed by Schinderhannes and the young Black Peter (Peter Petri). He had been spotted by members of the gang while at the Bangarterhof inn. Simon Seligmann was no stranger to the gang. He had observed the infidelity of the wife of one Iltis Jakob with the robber Black Peter three years earlier and told the deceived husband the incident.

Johannes Bückler stated that during his questioning by Judge Werner in the woods near the inn Bangarterhof he had sold the things from that crime for a small price to a certain Leser Isaak from Altenbamberg. According to statements from gang members, a female member of the gang sold his share of the loot

There are many representations of Jews in German-speaking areas.
For example, this eighteenth century lithograph of a Jewish peddler. The peddlers moved on foot and were easy prey for a band of robbers like Schinderhannes's.

Jews as decoration of an ivory snuff box in Alsace.

Altenbamberg, cradle of the Brück family. The coat of arms of the village has two stars that look like stars of David.



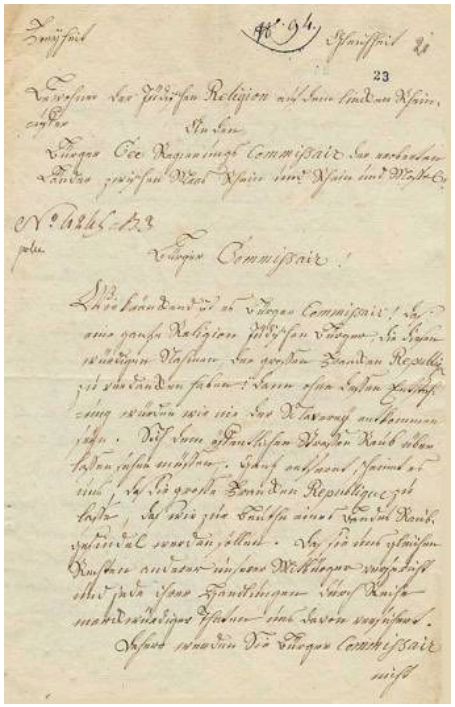
to Leser Isaak in the woods near the Bangarterhof three days after the murder. The gang knew an elderly Jew in Altenbamberg named Isak (or Eisik), to whom they had sold stolen goods on previous occasions. Leser Isaak speaks of one Isaak Herz (so Isaak, son of Herz) with whom he used to hang out. It is not clear from the court documents what links there were between the two. Judge Wernher had Leser Isaak arrested, questioned and placed in custody on July 10, 1802 (21 Messidor an dix), on the suspicion that he had bought the stolen goods, knowing that these had been stolen. During his interrogation, Leser revealed to Schinderhannes. He had attacked him a year before near the Roxheimer mill, when he met others walked there, including Isaac Herz from Altenbamberg. On April 15, he was interrogated in the presence of Schinderhannes.

Leser Isaak was 26 years old and a small trader in Altenbamberg, in the canton of Obermoschel, Donnersberg département. When questioned by the judge, he stated on the road between Altenbamberg and Feil that he had bought goods from two men he thought were French. He knew nothing about the origin of the purchased objects and Bückler was neither of those two men.

Schinderhannes didn't end well. He and many of his mates (67 in number) were eventually caught. A major trial was underway against Schinderhannes. He was found guilty of multiple murders and violent robberies.
By the same verdict, Leser Isaak was acquitted.
The public execution of Schinderhannes in Mainz attracted a huge crowd.

IIn Germany today there are numerous hotels, campsites and restaurants bearing the Schinderhannes name. He has become a kind of Robin Hood. Current historians are trying with all their might to puncture this image. Schinderhannes was an ordinary criminal who mainly assaulted Jews. There has been much speculation as to why Schinderhannes was extraordinarily disrespectful of Jewish victims. It was said that Schinderhannes' family was in need of money due to debts owed to Jews. That would have caused Schinderhannes' resentment. The explanation may be simpler. Jews were a vulnerable and disadvantaged population group who could not count on help in case of robbery. There is a whole iconography that illustrates

A nineteenth century signpost showing the direction of Walhausen, where Simon Seligmann killed by the gang.



On July 29, 1800, Abraham Levy from Kreuznach tried to persuade government commissioner Shee (as regional administrator of the French occupiers) to take measures against the robbery, which mainly targeted Jews. The government acted, but without much success, until the gang's arrest. But even after the beheading of Schinderhannes, the raids against Jewish traders continued.

Source: Landeshauptarchiv Koblenz File 241 ff. No. 955. Correspondenz des Regierungskomissars Schee betr. das Auftreten der Räuberbande des Schinderhannes in der Gegend von Kreuznach und Meisenheim. Mai bis August 1800

Schinderhannes robs a Jew. Lithography early 19th century

the prejudice against Jews. In the eighteenth century, various objects with images of Jews that were not inferior to the caricatures in the Nazi press of the 1930s circulated. Jewish traders were therefore easy prey for Schinderhannes' gang. What also happened is that Jewish traders had dealt goods from thefts of the Schinderhannes gangs.

The list of name changes of 1808 in Altenbamberg shows that two men bore the name Leser Isaak. One became Lazarus Haas, the other Ludwig Brück. We will probably never know which of the two was the conscious defendant Leser. What is certain is that Ludwig Brück is one of the ancestors of Manu and Natan.

Not all robbery murders were the responsibility of the Schinderhannes gang. The great-grandfather of Clara Brück, née Dahlsheimer, was Aron Frey, also called Aaron Jacob. He was murdered in August 1800 by Johann Wagner, Friedrich Böhmer and Friedrich Nau, who came from a neighbouring village.

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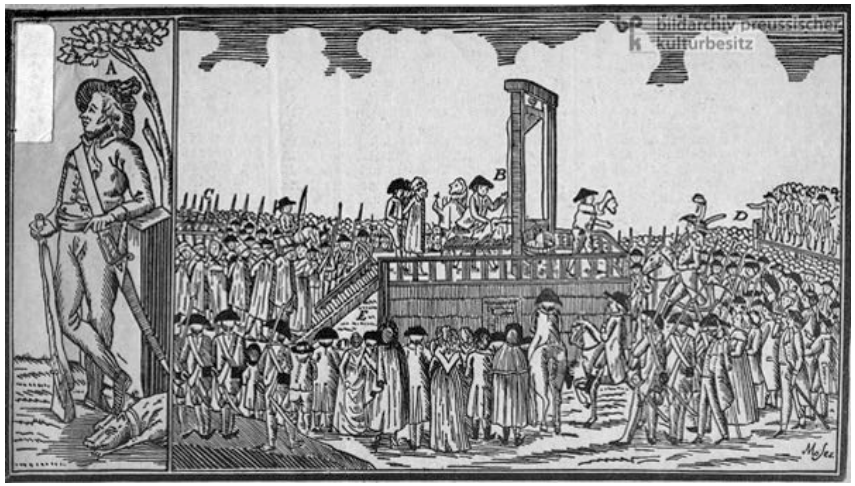
Jewish peddlers remained a common sight throughout the nineteenth century.



Schinderhannes was sentenced to guillotine beheading in French revolutionary fashion. This also included showing the head to the crowd.

Schinderhannes is romanticized in all kinds of ways these days.

Tourists pay no attention to the violence of the band of robbers. It should all remain cozy and exciting, complete with hiking trails..

Johann Wilhelm Wernher (1767-1827), as a special judge charged with the trial of Schinderhannes and his accomplices and in that capacity questioned Leser Isaak about his alleged complicity.

The Schinderhannes tower in Simmern.

Who among the (distant) family was deported via Westerbork ?

Edith Settchen MEIER (first cousin of Johanna Meyer) with her children Edwin and Ralf and her husband Otto WEIL. Otto's brother Hugo and his family. (Edith, her children and Hugo Weil survived the war.)
Sophie MEYER, aunt of Johanna Meyer and her husband Isidor MEIER.
Lotte BRÜCK (first cousin of Ernst Schoemann).
Joseph VOSS, his wife Martha SCHOEMANN and their daughter Eva VOSS.
Sally (Sali) SCHOEMANN and his wife Juliane ISRAEL, their son Walter SCHOEMANN.
Joseph SCHOEMANN and his wife Marianne ADLER.
Paula BRÜNELL-MARX and her son Kurt BRÜNELL.
Fritz SPANIER (chief doctor of the camp), with wife and children survived the war.
Friedrich SPANIER with his wife Franziska JUNGBLUT, their children and foster children.
Otto WEISS, husband of Charlotte ROOS.
Fritz Roos from Chemnitz, distant cousin and his family.
And many more, even more distant relatives.

Transit camp Westerbork

Ernst and Johanna never said anything about the part of the family that was taken from the Netherlands to the East to be murdered, or only very vaguely. Edith Weil, a first cousin of Johanna, is the only one of that group who died in the war with her two children. They were all first taken to Westerbork. It was often Dutch police officers who arrested them and delivered them to the German occupiers.

In the early morning of November 11, 1938, the Dutch government decides to deploy the army to guard the Dutch-German border.
Two days earlier in Germany, the progrom labeled by the Nazis as Kristallnacht took place all over Germany, attacking Jews and Jewish shops. On that night more than a hundred people were killed, 7500 shops were destroyed, 267 synagogues were set on fire and thirty thousand Jews were arrested (Schutzhaft, supposedly for protection).
Since Hitler came to power in Germany in 1933, thousands of Jews have left Germany. The Dutch government expects that after this night many German Jews will decide to leave their country and a number of them come to the Netherlands.
There are indeed more than forty thousand visa applications to the Dutch government. Only a small part of this is granted and strict reporting rules apply to those who receive a visa. Everywhere in the Netherlands there are special shelters and camps between which the German and also the Austrian Jews who have fled are sent back and forth. In the spring of 1939, the government decides to set up a central refugee camp for these few thousand people.

Soon the choice falls on Drenthe, where there is still a large expanse of heathland near Westerbork (Westerbork was second choice. The first choice was not to the taste of Queen Wilhelmina. It was too close to her residence). The first 23 German-Jewish refugees arrived in Westerbork on 9 October 1939. The costs are borne by the Jewish community through its organization for refugee aid. The first camp director is then the Dutchman D. A. Syswerda, soon replaced by captain Schol. The Ministry of the Interior is responsible for the affairs of the refugee camp and also sets the rules. For example, it has been determined that the refugees may leave the camp for trips or shopping. So there is still some degree of freedom.
After 1941 the camp changes even more. First, Berlin decides to make Europe Jews-free and a year later it decides to destroy the Jews. The Westerbork refugee camp becomes the central reception and transit camp for the Dutch Jews.

On July 1, 1942, the camp is officially handed over to the Germans. Plaice will remain present during a transitional period. He experienced the first transport on July 15, 1942.
Kamp Westerbork is growing into a complete village, with its own money that can be paid for in the camp store.
Marriages are made and children are born. There is sports, cabaret, a dental practice and a hair salon. There are schools and a kindergarten and there is a large, modern hospital with 120 doctors and modern equipment.

Right after the handover, fences will be placed around the camp. There will be watchtowers and Dutch policemen from the Marechaussee who will guard the camp. The Grüne Polizei watches over it.

Albert Konrad Gemmeker, camp commander of Westerbork, here in a police photo when he was captured in April 1945. He was sentenced to nine years in prison, but was released in April 1951, after which he returned to Düsseldorf. Gemmeker became camp commander on October 12, 1942. At that time Fritz Spanier (below) had already been working as chief physician for some time. With Dr. Hans Bial he was the head of a large hospital.

Fritz Marcus Spanier , portrayed by Leo Kok during his stay in Westerbork. Fritz Spanier was a central figure in the camp.

Fritz Spanier with his daughters Inez and Renate, when the Saint Louis was berthed in Antwerp in mid-June 1939 awaiting the outcome of Captain Schroeder's negotiations with the authorities.
The photo has become a symbol for the way in which Jews were treated in 1939 and is included in the Yad Vashem collection.
He was a distant cousin. His great-grandmother was Carolina Schoemann from Lösnich.

On October 3, after a night in which the Jewish population of the three northern provinces was rounded up, there are seventeen thousand people in the camp. (NPS Accompanying text for broadcasts about the Second World War).

The first German camp commander, Erich Deppner, ensures a complete reorganization. There will be "Dienstbereiche" and regulations and rules apply to everything. The numbers of deportees to be supplied come from Berlin via The Hague. One Gertrud Slottke is the intermediary.

The medical facilities for the prisoners consisted of hospitalization, outpatient clinic, a pharmacy and a dental clinic (Dienstbereich 4). From From a medical point of view, Westerbork could at one point boast of being far above the level of the rest of the Netherlands, for the best doctors and specialists were Jewish, and the majority of them also passed through the camp at some point. Before the war broke out, several Jewish doctors had their practice in the Netherlands. Most of them were also imprisoned in Westerbork. Commander Gemmeker was proud of his involuntary medical personnel.

The person Dr. Fritz Spanier, the camp's chief physician, deserves more explanation. Spanier, born in Recklinghausen, had lived in Düsseldorf just like Gemmeker, but before the war was a doctor in the Berlin district of Dahlem. As an SS officer, Gemmeker was appointed commander of the Westerbork camp, where Spanier had meanwhile ended up as a German

Jewish refugee and held the position of Head of Medical Service, with a staff of 120 at its peak.

One of the special things about Fritz Marcus Spanier, is that he is a distant relative, for his ancestor was Mendel Levi from Lösnich, the ancestor of Manu and Natan. His mother Amalie Kaufmann came from Zeltingen, not far from Lösnich.

Another special story is how he ended up in Westerbork.

Fritz Spanier, his wife Babette Seidemann and his twin daughters Inez and Renate had arrived in the Netherlands as passengers of the infamous refugee ship Saint-Louis. A Hollywood film has even been made about that ship and books have been published about the odyssey.

The Saint-Louis had left Hamburg on May 13, 1939 with 930 Jewish refugees on board. When most of the passengers were denied entry to Cuba, the US and Canada, the ship was forced to return to Europe. From Antwerp, the passengers were transferred to other countries. The ship's captain, Schroeder, who had behaved very decently towards the Jewish passengers and had negotiated with the various authorities, was “non-German” behavior on his return from office.

On June 18, 1939, the family of Fritz Marcus Spanier arrived at the Quarantine Street, which was also a

Renate Spanier (second from the right, first row) and Inez, (first from left, second row) at school in Westerbork, 1942

Westerbork.- boulevard des misères

Map of Durchgangslager Westerbork, with four hospital barracks around a square in the left quadrant below. The track from Hooghalen (west of the camp) was not yet there with the first transport on July 15, 1942.

gathering place for Palestine Pioneers, but emigrating to Palestine was not an option. On November 28, 1939, their address was Zeeburgerdijk 321 in Amsterdam, the address of the municipal quarantine facility. Even before the German invasion, in March 1940, they were referred to Westerbork. They remained there until liberation day, April 12, 1945.
Because of his special position as a camp doctor - already before the takeover of the camp by the occupying forces - Dr. Spanier on the so-called Stammliste, so that he and his family were not put on any transport list to an extermination camp. There are various reports about Fritz Spanier (including Jacques Presser and Philip Mechanicus). To some he was a lust for power, to others a man who did his best as a doctor in the given circumstances.

In September 1943 several workshop barracks built. One was intended for sorting metals and discarded batteries. Hugo Weil, brother-in-law of Edith Meier (daughter of Sophie Meyer, great-aunt of Myriam), became head of the metal workshop after he ended up in Westerbork. As a former employee of the N.V. Oxyde, he was entrusted with the management of the workshop, where metals were professionally sorted on the orders of J. Mexner, the German who controlled the National Office for Non-Ferro Metals (as a subordinate of Albert Speer). In December 1943 1194 persons worked there.
There was also a clothing workshop and a furniture workshop, where looted household goods were prepared for shipment to Germany.

After the liberation of Westerbork in April 1945 by the Canadian army, Dr. Fritz Spanier again works as a camp doctor, this time in the German Hohne, the "displaced persons" camp that was set up by the British next to Bergen-Belsen in the vacated Wehrmacht barracks
He was put in charge of an extensive staff to care for the health of about 10,000 refugees (of all origins, but mostly Jewish). When the camp emptied, he moved to Israel in March 1949, but apparently did not like it there, because he returned, first in December 1959 to Amsterdam and in August 1951 to Düsseldorf - the city of Gemmeker. There he became the general practitioner of the former camp commander.

Transports from Westerbork

unless stated otherwise (in red: relatives)

Date - Number of deportees - Arrival Deportation center

15. 7 1942 1.135 **16./17. 7 1942** Auschwitz (a.o. Lotte Brück)
16. 7 1942 895 **17. 7 1942** Auschwitz
Note: with 309 Jews from police prison Amersfoort who arrived in Westerbork on that day.
21. 7 1942 931 **22. 7 1942** Auschwitz
24. 7 1942 1.000 **25. 7 1942** Auschwitz
27. 7 1942 1.010 **28. 7 1942** Auschwitz
31. 7 1942 1.007 **1. 8 1942** Auschwitz
3. 8 1942 1.013 **4. 8 1942** Auschwitz
7. 8 1942 987 **08. 8 1942** Auschwitz
10. 8 1942 559 **11. 8 1942** Auschwitz
14. 8 1942 505 **15. 8 1942** Auschwitz
17. 8 1942 506 **18. 8 1942** Auschwitz
21. 8 1942 1.008 **22. 8 1942** Auschwitz
24. 8 1942 519 **25. 8 1942** Auschwitz
28. 8 1942 608 **30. 8 1942** Auschwitz
Note: 170 people were taken off the train in Kosel..
31. 8 1942 560 **1. 9 1942** Auschwitz
Note: 200 people were taken off the train in Kosel.
4. 9 1942 714 **5. 9 1942** Auschwitz
Note: 200 people were taken off the train in Kosel.
7. 9 1942 930 **8. 9 1942** Auschwitz
Note: 110 people were taken off the train in Kosel.
11. 9 1942 874 **12. 9 1942** Auschwitz
Note: 140 people were taken off the train in Kosel.
14. 9 1942 902 **16. 9 1942** Auschwitz
Opmerking: 120 personen werden in Kosel uit de trein gehaald.
18. 9 1942 1004 **20. 9 1942** Auschwitz
Note: About 200 people were taken off the train in Kosel. .
21. 9 1942 713 **22. 9 1942** Auschwitz
23. 9 1942 928 **26. 9 1942** Auschwitz
28. 9 1942 610 **30. 9 1942** Auschwitz
2. 10 1942 1.014 **3. 10 1942** Auschwitz
Note: 160 people were taken off the train in Kosel.
5. 10 1942 2012 **7. 10 1942** Auschwitz
Note: 550 people were taken off the train in Kosel.
9. 10 1942 1.703 **11. 10 1942** Auschwitz
12. 10 1942 1.711 **14. 10 1942** Auschwitz
16. 10 1942 1.710 **18. 10 1942** Auschwitz
Note: 570 people were taken off the train in Kosel.
19. 10 1942 1.327 **21. 10 1942** Auschwitz
23. 10 1942 988 **25. 10 1942** Auschwitz
Opmerking: 170 personen werden in Kosel uit de trein gehaald.
26. 10 1942 841 **27. 10 1942** Auschwitz
30. 10 1942 659 **1. 11 1942** Auschwitz
Note: 170 people were taken off the train in Kosel.
2. 11 1942 954 **4. 11 1942** Auschwitz (o.a. Josef en Marianne Schoemann)
Note: 260 people were taken off the train in Kosel.
6. 11 1942 465 **7. 11 1942** Auschwitz
Note: 110 people were taken off the train in Kosel.
10. 11 1942 758 **12. 11 1942** Auschwitz
Note: 180 persons were taken off the train in Kosel.
16. 11 1942 761 --- Auschwitz
Note: 100 people were taken off the train in Kosel.
20. 11 1942 726 **21. 11 1942** Auschwitz
24. 11 1942 709 **26. 11 1942** Auschwitz
Note: 20 -70 people were taken off the train in Kosel.
30. 11 1942 826 **2. 12 1942** Auschwitz
Note: 170 people were taken off the train in Kosel.
4. 12 1942 811 **6. 12 1942** Auschwitz
8. 12 1942 927 **10. 12 1942** Auschwitz
Note: 60 people were taken off the train in Kosel.
12. 12 1942 757 **14. 12 1942** Auschwitz
11. 1 1943 750 **13. 1 1943** Auschwitz
18. 1 1943 748 **20. 1 1943** Auschwitz
22. 1 1943 Apeldoorn 921 **24. 1 1943** Auschwitz
Note: "medical transport"
23. 1 1943 516 **24. 1 1943** Auschwitz
29. 1 1943 659 **31. 1 1943** Auschwitz
02. 2 1943 890 **04. 2 1943** Auschwitz
09. 2 1943 1.184 **11. 2 1943** Auschwitz
16. 2 1943 1.108 **18. 2 1943** Auschwitz
23. 2 1943 1.101 **25. 2 1943** Auschwitz
2. 3 1943 1.105 **5. 3 1943** Sobibór
9. 3. 1943 33 Liebenau
10. 3 1943 1.105 **13. 3 1943** Sobibór
17. 3 1943 964 **20. 3 1943** Sobibór
23. 3 1943 1.250 **26. 3 1943** Sobibór
30. 3 1943 1.255 **2. 4 1943** Sobibór
6. 4 1943 2.020 **9. 4 1943** Sobibór
13. 4 1943 1.204 **16. 4 1943** Sobibór
20. 4 1943 1.166 **23. 4 1943** Sobibór
21. 4 1943 295 Amsterdam **22. 4 1943** Theresienstadt
Note: The first Theresienstadt transport consisted exclusively of German Jews, 195 of whom were from Westerbork.
27. 4 1943 1204 **30. 4 1943** Sobibór
4. 5 1943 1187 **7. 5 1943** Sobibór (a.o. Isidor en Sophie Meier, Friederike Weil, Sally, Juliane en Walter Schoemann)
11. 5 1943 1446 **14. 5 1943** Sobibór
18. 5 1943 2511 **21. 5 1943** Sobibór
25. 5 1943 2862 **28. 5 1943** Sobibór
26. 5 1943 Amsterdam **27. 5 1943** Theresienstadt
01. 6 1943 3.006 **4. 6 1943** Sobibór
08. 6 1943 3017 **11. 6 1943** Sobibór
Note: "Kindertransport"
28. 6. 1943 20 Vittel
29. 6 1943 2397 **2. 7 1943** Sobibór
6. 7 1943 2.417 **9. 7 1943** Sobibór
13. 7 1943 1.988 **16. 7 1943** Sobibór
20. 7 1943 2.209 **23. 7 1943** Sobibór
11. 8. 1943 4 Liebenau
24. 8 1943 1.001 **26. 8 1943** Auschwitz
31. 8 1943 1.004 **2. 9 1943** Auschwitz
7. 9 1943 987 **9. 9 1943** Auschwitz
14. 9 1943 1.005 **16. 9 1943** Auschwitz
14. 9 1943 305 --- Theresienstadt (Bergen-Bel-

A sleeping barrack in Westerbork. The mattresses were filled with straw. There were small houses for families. The Spanier and Lichtenstern families were among those allowed to enjoy this privilege.

The chimney of the boiler

Note: The best concise description of the functioning of Westerbork is that of Anna Hájková, Geschichte der Konzentrationslager 1933-1945, in: Terror im Westen: Nationalsozialistische Lager in den Niederlanden, Belgien

sen) Note: This transport with numerous German emigrants was diverted to Bergen-Belsen due to overcrowding in Theresienstadt. On**25.01.1944**, 283 of them were still brought to Theresienstadt. 23 stayed in Bergen-Belsen.
21. 9 1943 979 **23. 9 1943** Auschwitz
19. 10 1943 1.007 **21. 10 1943** Auschwitz
15. 11 1943 Vught 1149 --- Auschwitz
16. 11 1943 995 **17. 11 1943** Auschwitz
11. 1 1944 1.037 --- Bergen-Belsen
18. 1 1944 870 **20. 1 1944** Theresienstadt
25. 1 1944 948 **27. 1 1944** Auschwitz (a.o. Friedrich en Franziska Spanier with Kurt and Hannelore, Ruth and Margot Lilienfeld)
25. 1 1944 Bergen- Belsen 283 **27 1 944** Theresienstadt
Note: these 283 persons belong to the transport of**4. 9 1943**, which was kept short due to overcrowding of Theresienstadt in Bergen-Belsen.
1. 2 1944 908 **1. 2 1944** Bergen-Belsen
1.2.1944 27 Liebenau
Opmerking: daaronder ook 27 hongaarse joden.
08. 2 1944 1.015 **10. 2 1944** Auschwitz
09. 2. 1944 2 Kreuzburg
15. 2 1944 773 --- Bergen-Belsen
25. 2 1944 809/811 **26. 2 1944** Theresienstadt
Opmerking: o.a. 308 "portugese" Juden, die aanvang februari 1943 van Amsterdam naar Westerbork waren gebracht.**25. 2. 1944** 25 Titmoning**3. 3 1944** 732 **5. 3 1944** Auschwitz**9.**

23. 3 1944 599 **25. 3 1944** Auschwitz
23. 3. 1944 3 Liebenau
25. 3. 1944 1 Tittmoning
5. 4 1944 289 **7. 4 1944** Theresienstadt
Note: with intermediate stop in Bergen-Belsen
5. 4 1944 101 --- Bergen-Belsen
5. 4 1944 240 **7. 4 1944** Auschwitz
19. 5 1944 453 2**1. 5 1944** Auschwitz
Note: Also 245 "gypsies" in that transport.
19. 5 1944 238 --- Bergen-Belsen
3. 6 1944 496 Vught --- Auschwitz
23. 6. 1944 1 Ravensbrück
4. 7. 1944 1 Liebenau
31. 7 1944 213 **2. 8 1944** Theresienstadt
31. 7 1944 178 --- Bergen-Belsen (a.o. Edith and Otto Weil with Edwin en Ralf)
3. 9 1944 1019 **5. 9 1944** Auschwitz
4. 9 1944 2081/2087 **6. 9 1944** Theresienstadt
(A.o. Hugo Weil with Hedwig and Alfred, Joseph Voss with Martha en Eva)
13. 9 1944 279 --- Bergen-Belsen

Statements about Vittel, Liebenau, Ravensbrück,Kreuzburg and Tittmoning concern special transports of Jews from "states hostile to the German Reich"
(these numbers are somewhat less exact than they seem, but the accuracy is well above 90%)

The extensive rail network of Europe has facilitated the Nazi camp system. The supply options were endless, there was always a route to be found if the road was blocked somewhere. The Dutch Railways cooperated from start to finish, regardless of rail strike.
In the parliamentary inquiry into government policy 1940-1945, the responsible former NS director G.F.H. Gieberger to a question from damsel Wttewaal van Stoetwegen:
"In general, the Jews were not at all against this transport: they have always felt that as their fate. That has been the case from the beginning. We have tried to humanize this transport as much as possible."

Not all transports from Westerbork went in cattle trucks, but most did. In the beginning, the NS used third class cars. The Dutch Railways submitted their invoices to the occupying forces for all transports. The camp commander and his adjutants checked the departure of transports.

European rail system, 1939

Drancy as it was during WW 2. The towers have been demolished.

Transit camp Drancy

For almost all relatives who were deported from France, Drancy was the gateway to the extermination camps. Ernst and Gertrude Meyer left Angers without stopping at Drancy. Drancy is a suburb of Paris. The camp buildings were built as lower-income rental flats.

Who among the (distant) relatives were deported through Drancy and perished: :

Who of the (distant) family is via

Drancy is discharged and put in camps perished :
Siegmund Schoemann and his wife Emma Brück, grandparents of Grandma Myriam (from Poitiers)

Siegfried Meyer, younger brother of great-grandmother' Johanna (from Poitiers)

Ernst and Gertrude Meyer (older brother of Johanna with his wife) were deported directly from Angers (transport 8) to Auschwitz.

Gertrude's parents Benno and Ida Landau, are deported in 1944.

Siegfried Schoemann and his wife Milli Kahn (arrested in Montignac)

Oskar Schoemann (distant cousin, father of Hal Marienthal who left Germany alone at the age of twelve and fled to the US).

Camp Drancy nowadays Département et territoire : Seine Saint Denis (93), cité de la Muette.
(German: Durchgangslager Drancy) was a concentration and transit camp in the French suburb of Drancy, north of Paris, during World War II.

The building complex was originally designed as a social housing project for seven hundred people. From October 1939 it was a camp. After the capitulation of France, the unfinished complex was converted in 1941 by the Vichy government into a transit camp en route to Poland. It was mainly intended for Jews, but homosexuals and others considered undesirable were also imprisoned there. Initially, the French police of the Vichy regime ruled the roost, but on July 1, 1943, the German Nazis took over power. Alois Brunner became camp commander (see box). In 67 transports (out of a total of 79), approximately 65.000 Jews were deported, mainly to Auschwitz-Birkenau (a total of approximately 76,000 from France). When the camp was liberated by the Allies on 17 August 1944, there were still about 2.000 survivors. The buildings remained empty after the war. In 1973 l'Office sold H.L.M. to the military. At that time, the buildings were used as barracks and increasingly damaged. In May 1976 the decision was made to demolish the neglected buildings, with the exception of the camp court. Being on many walls inscriptions of the former prisoners can still be found. A memorial designed by the sculptor Shlomo Selinger was erected in 1976. The French state denied any responsibility for what happened in Drancy until 1995, but in a speech he delivered on July 16 of that year, French President Jacques Chirac acknowledged the French state's joint responsibility for participating in what he described as "criminal madness".

Life in Drancy was marginally better than in Gurs: The Jews lived in blocks of flats, cut off from the outside world by barbed wire, under the most primitive conditions. It is the large collection station for the transports to the gas chambers. Usually no one stayed here for long - the transports to the east took place in the same rhythm as the supply to Drancy: arrival in Drancy on Monday, Wednesday, Saturday, deportation on Sunday, Tuesday, Thursday. Whoever had his turn the next day was mixed up with others three storey block crammed together - 90 people in one room. After a few weeks, the mattresses that were handed out were stiff with dirt and full of lice, resulting in them being burned in the courtyard. The next deportees then had to spend their last night in France

Campcommander Alois Brunner (born 8 April 1912 in Rohrbrunn (Burgenland)) is an Austrian war criminal. @At the age of nineteen he joined the National Socialist German Workers' Party and the SA. Because the NSDAP was banned, he lost his job at a department store. Later he also became a member of the SS. In 1938 he met Adolf Eichmann and became his assistant. From 1943 to 1944 he was commander of Camp Drancy near Paris. During World War II, he was responsible for the deaths of at least 130,000 Jews.

After the war he fled to Syria and went to live there under the pseudonym Dr. Georg Fischer. He worked there for the secret service. In 1954 and 1956 he was sentenced to death in absentia by a French court. In attacks with letter bombs on his life in 1961 and 1980, he lost one eye and several fingers. These attacks were carried out by the Israeli secret service Mossad. He was searched in vain by the couple Serge and Beate Klarsfeld. In a 1987 telephone interview with the US newspaper Chicago Sun Times from Syria, Brunner said he had no regrets for his crimes and would commit them again if given the chance. It has been rumored since 1999 that Brunner died in 1996, but these rumors have never been confirmed. Syria has always refused to extradite him. There are also rumors that he lived under strict police guard in the luxurious "Meridian hotel" in the Syrian capital Damascus. On March 2, 2001, he was sentenced in absentia by a French court to life imprisonment.

On December 9, 2005, it became known that the Brazilian police were on his trail in Salvador da Bahia, in the Northeast of Brazil: he allegedly emigrated to Brazil from Syria in 1999 and at the time of that announcement (December 2005) vacationing in Lucerne, Switzerland. The man who was found denied that he was Alois Brunner and claimed to be much younger than the wanted Nazi: he was said to have been born in Switzerland in 1939. On July 13, 2007, it became known that Austria was still looking for Brunner as a fugitive war criminal. He reportedly died in 2009.

on the bare ground - there was no question of sleep. The demoralisation explains the number of suicides: about 40 from mid-July to the end of September 1942.

The architecture of the camp was progressive modernist for the time. It was originally set up as social housing under the name of Drancy-Cité de La Muette (Seine-Saint-Denis). The architects were Marcel Lods and Eugène Beaudouin (Marcel Lods August 16, 1891 Paris - September 9, 1978 Paris - was the project leader). Construction took place in 1931-1934 in collaboration with Eugène Beaudouin, Vladimir Bodiansky (structural engineer) and Jean Prouvé (the window frame and hangings): Drancy is considered the first large high-rise social housing project in France. It consisted of ten blocks of 4 floors, 5 towers with 15 floors (demolished), and a U-shaped building with 4 floors around a courtyard, which was used as an internment camp during the occupation.

Two versions of Drancy. Above an everyday image and below in a propaganda film.

Where did the exiled relatives and friends live in the Netherlands?

Edith Settchen Meyer (Johanna's niece), her two children Rolf and Edwin and her husband Otto Weil . Otto died in Bergen Belsen, Edith and her children emigrated to the US. Her son Erwin was born in Cologne, her son Ralf in Amsterdam.

Sophie Meyer (youngest sister of Myriam's grandfather Nathan Meyer) and her husband Isidor Meier (parents of Edith) in Amsterdam, coming from Keu-len.

Joseph Voss and Martha Schoemann and their young daughter EvaVoss in Den Haafg

Sally (Sali) Schoemann with his wife Julianne Israel and their son Walter Schoemann. Walter was a wine merchant in Limburg at the beginning of the war.

Walter Brück and Lotte Brück (Wieringermeer and Amsterdam), first cousins of Ernst. Walter emigrated to Palestine. Lotte (living at 80 Euterpestraat in Amsterdam) died in Auschwitz at the end of September 1942.

Ruth Lilienfeld and Margarete Lilienfeld (distant nieces), Amsterdam (foster daughters of Friedrich Spanier at 80 Euterpestraat)

Joseph Schoemann and his wife Marianne Adler, first to Scheveningen emigrated. Forced relocation to Gouda and deported from Gouda in November 1942. Their daughter Rosi Fabisch lived in Amsterdam from 1933 to 1939, when they emigrated to the US with her husband.

The Roos family (distant relatives) in Tilburg.

Kurt Brünell (distant cousin) in Amsterdam

Jewish refugees in the Netherlands: nowhere safe

When Hitler came to power in 1933, a dark time began for the Jews in Germany. Hitler had made no secret of what he thought of the Jewish "race" and certainly what he intended to do with them once he took control. Stigmatization and exclusion started immediately with the takeover of power by Hitler and his followers. A number of Jews sought a safe haven in the Netherlands because of the neutrality attitude that the Netherlands had maintained during the First World War. At least that's what they thought!
Refugees are not considered citizens anywhere. States do not regard them as nationals, with the logical consequence that they cannot offer them the necessary protection. In the 1930s, Jewish refugees from Germany were therefore registered and treated in a separate manner. The persecution that took place in Germany not only brought legal refugees to the border, more arrived many illegal immigrants enter the country. In the Netherlands, a distinction was made between Jewish refugees and Dutch Jews, but when war broke out in Europe in 1939, distrust of them increased.
In 1936, a census was announced. It reads as follows: "Every person who was born in the Netherlands, lives there or settles there permanently, must be registered on a personal card." The new person map will follow the person "from the cradle to the grave". If someone moves, leaves for a foreign country or dies, a deed must be drawn up that should be attached to the personal card.
Jacob Lentz, director of the State Inspectorate of Population Registers, is the designer of the person card. The map is greeted triumphantly with, "Nowhere in the world can one find a population register that can be compared with ours in completeness and accuracy."
Bags are excluded from this. For them it is no need for them to register, from any municipality. After all, they don't live in a house, even though they do live within state lines. Actually, the same applies to gypsies and commuters. And then there are the refugees, both legal and illegal.
In the 1920s, they mainly come from Eastern Europe. Polish Jews and Stateless Jews. The latter are Jews who became stateless during WW I, with existing states disappearing and new ones emerging. After 1933, more and more German Jews, but also Polish Jews who are not welcome in Germany, enter the country. They are not very welcome in the Netherlands either. The Poles even less than the Germans, because they are poorer. Neither of them have much work. If they can find work, it will be at the expense of the Dutch worker. The result was that in 1934 a law for foreign workers came into force in the Netherlands. That law is called, "Act regulating the performance of work by foreigners". This law means that if work is available, Dutch workers are given preference over foreigners. However you look at it, finding work is a problem, but not finding a job is definitely a problem. Certainly without a residence permit is a very big problem, because if you do not have a permit, you are illegal. If you are illegal, your chances are minimal. Af-

(²) Jood in den zin van deze Verordening is hij, die naar artikel 4 van de Verordening No. 189/1940 over de aanmelding van ondernemingen jood is of als jood geldt. Kinderen onder zes jaren vallen niet onder het kenteeken.

(³) De jodenster bestaat uit een zwart geteekende zespuntige ster uit gele stof ter grootte van een handpalm met het zwarte opschrift „Jood". Deze moet zichtbaar en vast opgenaaid op den linkerkant ter borsthoogte van het kleedingstuk gedragen worden.

(⁴) Het is aan joden verboden, orde-, eereteekens of andere insignes te dragen.

Part of Rauter's Star of David regulation of April 27, 1949.

ter the "Kristallnacht" (9-10 November 1938) the problem in the Netherlands was greatly increased. First, in March 1938, after the annexation of Austria, a mass exodus of Jews to the Netherlands began. That was followed in the same year by an even greater exodus of Jews from Germany as a result of the so-called Kristallnacht (in Germany they now speak of the Pogromnacht). On December 19, 1938, the Department of Interior Halls issued a decree for the registration of Jewish and so-called. non-Aryan refugees. According to this new order of the Ministry of the Interior These refugees may not be included in the population register. No personal card in the municipal population register, but separate cards in a separate personal register. They are even colored, light green for men and pink for women. Life for legal as well as illegal refugees does not look rosy. To accommodate these people, foreigners' quarters are created. There is little freedom within these enclosures and often strict supervision.

On January 21, 1939, Annex E., Decree setting up camps for legal Jewish refugees, "The Ministers of the Interior and of Justice, in view of article 22 of the Royal Decree of August 16, 1918, Staatsblad no. 521 (Aliens Regulations), since amended;

Decrees:

The designation of places of residence for aliens, not known as aliens according to Article 19, paragraph 1 (hereafter referred to as illegal Jewish refugees) was as follows:

1. the Municipal Quarantine Facility Zeeburgerdijk in Amsterdam;
2. the Port Quarantine Station Beneden Heyplaat in Rotterdam;
3. Huize 'Cromvliet' in Rijswijk, Z.H.;
4. Huize 'Overvoorde' in Rijswijk, Z.H.;
5. Huize 'Ockenburg' in Loosduinen;
6. the Rivierhuis, in De Steeg, (municipality of Velp, now the municipality of Rheden);
7. the Zeehuis in Bergen aan Zee;
8. 'Elim on Schiermonnikoog;
9. Bondhuis van den Nederlandschen Protestanten Bond, Amersfoortscheweg 91 in Soesterberg;
10. the Dommelhuis, Jonckbloetlaan 12 in Eindhoven;
11. the Colony House 'Sonsbeek', at the Schelmscheweg in Arnhem;
12. the Holiday House of the Central Israelite Orphanage, Baarnscheweg 58 in Den Dolder;
13. the Israelite Health Colony in Ter Heide;
14. the Roman Catholic Vacancy Colony in Eersel;
15. the Mennonite Brotherhood House 'Fredeshiem' in Steenwijk;
16. the St. Antonius in Slagharen, 17. the KL Smit-Oord in Losser;
18. the Youth Hostel 'De Kleine Haar', in Gorsel (near Deventer;
19. the Noorderhuis in Hoogeveen;
20. the Emma Children's Home in Wijk aan Zee;
21. the Israelite Health Colony and the Liesbosch, Leur (N.B.);
22 the Jewish orphanage, Mathenesserlaan 208 in Rotterdam;

One of the concrete effects of racial discrimination: the ban on parks.

23. the Refugee Camp 'Koninginnehoofd', Wilhelminakade No. 74 in Rotterdam;
24. the Lloyd Hotel, Oostelijke Handelskade in Amsterdam East;
25. the Mennonite Broederschapshuis in Schoorl. - Gravenhage, January 21, 1939.
In the course of 1939, a number of accommodations became refugee camps, namely numbers 6 to 9, 12 and 13, 15 to 21 and 25.
The Lloyd Hotel in Amsterdam had to be evacuated in connection with the mobilization, The refugees were moved to a building at Oostelijke Handelskade, the Acaciahof rest home and the Johanneshof rest and holiday resort in Dieren, the Burgerweeshuis, the Dutch Jewish Boys and Girls Orphanages, the youth hostel Vondelhof in Amsterdam, House Kraaybeek in Driebergen; the Orphanage and Aelemoeseniershuis in Gouda; the Achterklooster building in Rotterdam; the Jewish Orphanage, Huize Ten Vijver in The Hague; The Court of Moerkerken in Mijnheerenland; The Pavilion in Loosdrecht; Jozeboko in Hilversum; the Central Israeli Orphanage in Utrecht; the Mennonite Brotherhood House in Elspeet; the refugee center in Sluis; and from October 1939 Westerbork.
A number of these camps were intended for 'non-Aryan' (meaning Jewish) Catholic and Protestant refugees (e.g. Sluis, Johanneshof in Dieren, the Roman Catholic holiday colony in Eersel - where Roel later stayed when he visited his grandfather. .
Of the nearly 35,000 German-Jewish refugees who were temporarily or permanently came to the Netherlands, there were probably still about 15,000 in the Netherlands at the time of the German invasion.
When the war broke out on May 10, 1940, a dozen camps for legal Jewish refugees were in use, including Huize Kraaybeek where Eva Voss stayed. On that date there were camps in Sluis, Eersel and Dieren for the 'non-Aryan' (meaning Jewish) Catholic and Protestant refugees.
Responsibility: The above information has been made available from the Library of the National Institute for War Documentation to Hans Vanderwerff.

The way Josef and Marianne Schoemann from Lösnich were arrested is fully described in the archives . The police report is included in the court case against the policeman who led and carried out the arrests of Jews in Gouda, kept in the archive for special jurisdiction in The Hague. In Gouda, the notorious policeman Pieter van Oudenaarden worked, assisted by Ary van der Vlis. They were members of the NSB and zealous helpers of the occupier.
Arrests were carried out by order of the Zentrale Stelle für die jüdische Auswanderung, Amsterdam Adema van Scheltemaplein 1. The list went to the SD Rotterdam - Subsequently, the SD ordered the arrest of Jews to group 10 of the Judicial Service of the Rotterdam Police, and the order was forwarded to the political police. Oudenaarden had the list of Jewish residents, Pikaar was head of the Rotterdam group.
The detainees were led to Amsterdam by members of the Gouda police force.

POLITIE GOUDA.

No.

PROCES-VERBAAL.

Op last van de Sicherheitspolizei te Rotterdam zijn op Vrijdag 21 October 1942, voor evacuatie naar Westerborg aangehouden de navolgende joden:
Joseph S c h o e m a n n, geboren te Lünich 18 Februari 1970, zonder beroep, staatloos; en
Maria Anna S c h o e m a n n geb. Adler, geboren te Urspringen 22 December 1870, huisvrouw, staatloos, beiden wonende te Gouda, Bothastraat No.20.

Zij zijn op Vrijdag 23 October 1942 op transport gesteld naar Amsterdam en aldaar ter beschikking gesteld van de Zentral-stelle voor joden aan het Adema van Scheltemaplein No.1.

Geld of andere vermogensbestanddeelen bezaten zij niet.

De kamer, die zij bewoonden, is afgesloten en verzegeld.

Waarvan door ons op afgelegden ambtseed is opgemaakt en geteekend dit proces-verbaal.

Gouda, 26 October 1942.

De Hoofdagent en agent van politie,

Left the official report of the arrest of Josef and Marianne Schoemann, found in the National Archives in The Hague. (CABR archive)

During their trial, the police officers tried to convince the judge that they knew nothing about what the detainees awaited. From a statement by Pieter van Oudenaarden: “According to the S.D. from Rotterdam, the intention was to bring all arrested Jews together in the Westerbork camp, in order to establish a Jewish village.”
From a statement by Ary van der Vlis: “Those who were physically unfit were released in a certain city or part thereof, in order to be isolated from the inhabitants of that city."
Joseph and Marianne were picked up on Friday, October 21, 1942 in their home at 20 Bothastraat in Gouda and deported to Amsterdam "and there made available to the Zentralstelle for Jews at Adema van Scheltemaplein No. 1."
They arrived in Westerbork on October 30 and after two days they were put on the train to Auschwitz, as Mr. Cohn of the Joodsche Raad administration noted on their card.
Their daughter Rosi, married to the lawyer Egon Fabisch, was in 1933 already fled to the Netherlands with her husband. They lived in Amsterdam until their emigration to the US in April 1939.

Philippus Pikaar, geb. 24 april 1896 in Bergen op Zoom, overleden 28 augustus 1944 in Rotterdam.

Jacobus Dirk Nicolaas Joolen, geb. 5 september 1904 in Rotterdam.

Marinus Jansen, geb. 14 juli 1910 in Doorn.

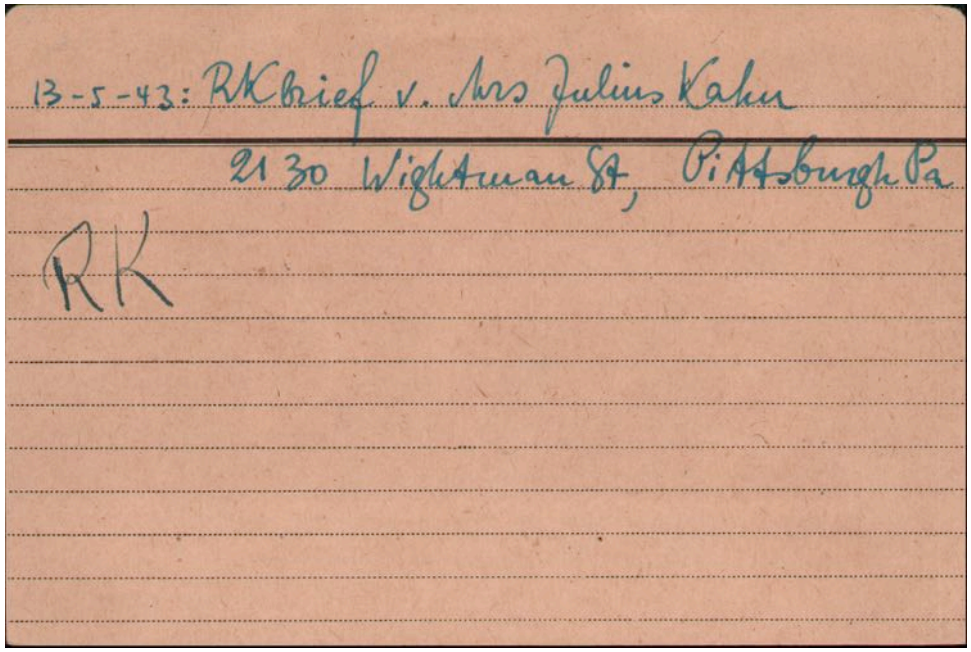
Three of the Dutch policemen who delivered Josef and Marianne Schoemann to the occupying forces, members of the Rotterdam group 10 who, together with their Gouda colleagues, picked up the Jews in Gouda.

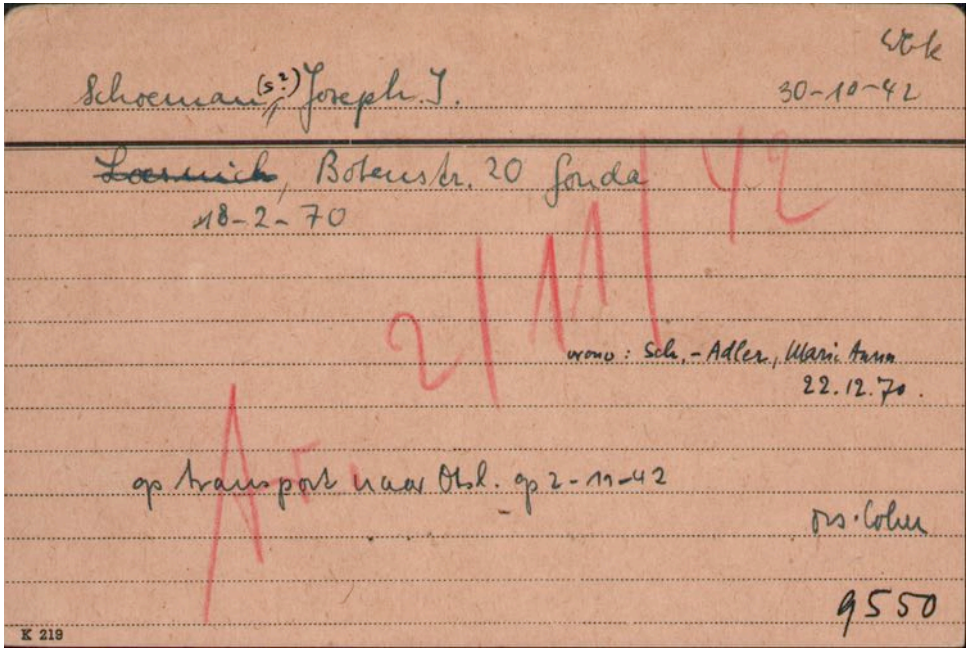
Josef Schoemann had a grocery store at Moselstrasse 8 in Traben-Trarbach. On November 4, 1935 Josef and Marianne (née Adler) moved to Trier and on 21 January 1939 they arrived in Scheveningen a. of refugees from the coastal regions, they ended up in Gouda.

Shortly after their arrival in Westerbork on 30 October, they were put on transport on 2 November 1942. On November 5, 1942, they were murdered upon arrival in Auschwitz.

Meanwhile, their daughter Selma (Mrs Julius Kahn) from the United States get in touch with them. It was not until May 13, 1943, six months after the death of her parents, that her letter arrived in Westerbork via the Red Cross.

The photos of Josef and Marianne come from the Yad Vashem archive, probably pasted on their form by their daughter Selma.





Selma, the daughter of Josef and Marianne (Mrs Julius Kahn) has tried to do something for her parents via the Red Cross from the US, but in vain.

On Josef's Jewish Council card their address on Bothastraat is wrongly mentioned as Botenstraat.

Dit verhaal is grotendeels overgenomen van het onderzoek dat Ben Schut heeft uitgevoerd over de vroegere bewoners van het huis waar hij zijn tienerjaren doorbracht.

Sally, Juliane en Walter Schoemann in Limburg

Sally Schoemann was a first cousin of Siegmund and Adolf Schoemann. He settled in Traben-Trarbach at about the same time as Adolf and practiced the same professions: cattle and wine merchant. His wife Juliane was related on the Meyer side. or rather on the side of Hedwig Kaufmann, Myriam's grandmother.

Juliane's mother was Fanny Kahn, the elder sister of Johanna Kahn, Hedwig's mother.

In the years 1932 to 1935 he sold for Hfl 3646, resp. 2546, 3279 and 4572 exported to the Netherlands. In 1935 his son makes an attempt to establish a wine trade in Simpelveld. The municipality refuses to cooperate.

Broekhuizenstraat 43 in Rimburg, dat Walter Schoemann in dat Limburgs dorpje liet bouwen. In 2017 zijn drie Stolpersteine voor het huis geplaatst.

Administratively, Sally and his family have lived in Trier since 1929. Mother Juliane Israel was born in Trier. After her marriage to Sally, she had a son Walter and a second son Gerhard in 1920, who died on April 12, 1927.

Walter Schoemann fled with his parents to the Netherlands in 1938. However, he already has many options for a future in the Netherlands made earlier. He submits a building permit to During the war, the chief constable of Ubach-over-Worms reports on April 21, 1942 that Walter lived in Nuth before October 8, 1936. That's right. But, just one day earlier, Walter was included in the register for "non-heads of household" of the population register of this place. And he is deregistered as of October 8, 1936. Apparently a new and now successful attempt to settle permanently in the Netherlands. Because earlier in 1935 the town council of Simpelveld refuses to establish a wine trade (Personal communication by H. van Rens).

On September 23, 1935 Walter write a letter in German to the `Bürgermeisteramt Simpelveld". He wants to start a wine business with his cousin Berthold Seiferheld (29 years old) from Cologne, the son of Sally's sister Mathilde who is four years his senior. He has gained many years of experience in his father's wine wholesale business. He speaks foreign languages, has high school diplomas and no criminal record. The municipality then contacts the Ministry of Justice, because the German Jews who want to settle have a valid passport, but no visa. On November 28, 1935, the Ministry of Social Affairs informs the Ministry of Justice in this matter that it "takes a negative position in view of vested interests". Social Affairs ends the letter with a reiteration of this point of view: "In view of the danger to the Dutch labor market, I may suggest to Your Excellency that the admission of the foreign nationals referred to above should not be promoted." However, the Justice Department writes to the mayor on December 11 that they cannot give advice on location, but that these German gentlemen

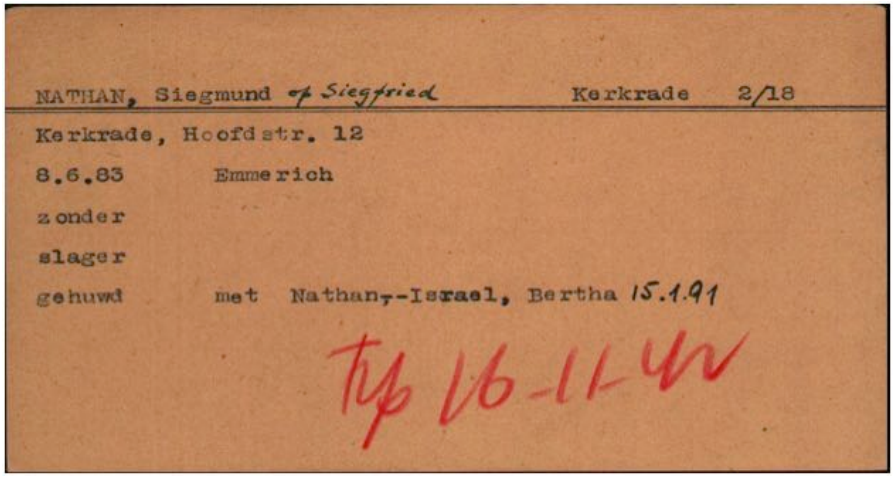
Burgemeester Waszinkstraat 73, Heerlen

should better demonstrate that they have "sufficient resources" at their disposal. Dated December 16, 1936, the mayor reports in a letter in Dutch “that admission here in the country” is not possible, because it has not been sufficiently proven that to the requirement of “sufficient means of subsistence”. This typed letter is handwritten: “Discussion with Mr. Schoemann 27/1 1936”. Walter is apparently very motivated to leave Germany. On 14 February 1936 he writes another letter with additional information about the sale of wine to the Netherlands: 1932 hfl 3646, decline in 1933 hfl 2546, and recovery in 1934 hfl 3279 and 1935 hfl 4572. But this information is also of no avail and with the Handwritten is the response of the municipality of Simpelveld to the letter: `security of existence insufficiently demonstrated / establishment not promoted`.

Bertha Nathan-Israel, like her sister Julianne, was born in Trier. Bertha's family "contributes 20,000 gold Marks to the marriage, while Bertha works from morning to night in the butcher's shop." All this according to her older brother Siegfried Israel (changed his name to Simon Lersy) in a letter to the NBI dd. 5.3.1955, on behalf of the heirs of Israel. This brother of Bertha reports also that she independently ran a bookshop and publishing house in Kerkrade. Besides this brother Siegfried (Simon), Bertha has another brother, Ernesto (previously Ernst) Israel, who emigrated to Uruguay before the start of WWII. The Nathan family were well known as butchers in Emmerich, Germany.

According to information from the Emmerich Historical Society, the Nathan family emigrated to Kerkrade in 1938. September 1938 Siegmund and Bertha Nathan live in Rimburg according to the building permit application at Burgemeester Waszinkstraat 73, Heerlen. Siegmund and Bertha settled on April 23, 1938 at Brugstraat 5 in Ubach-over-Worms (Data from the Kerkrade archive, Population Register). An administratively unclear period, and it is possible that they lived at different addresses. An uncertain time.

According to the population register, Siegmund and Bertha Nathan moved to Kerkrade, Hoofdstraat 12 on February 26, 1940. The building is owned by L. Kuijpers (later also referred to as J.L.L.Kuijpers) Hoofdstraat 10. Information from 1941 states that they live in three 'Raüme'. Siegmund is then referred to as 'Metzger'. But then they must also have sold gallantry. And have had a book lending, and publishing house. Everything indicates that the Nathan family and the Schoemann family deliberately opted for the Netherlands if the situation in Germany was regarded as unsustainable from the mid-1940s. Several brothers and sisters emigrated to Luxembourg, Uruguay, Argentina and the USA at that time. They opt for the hill country in South Limburg, which has many similarities with the native region around Trier. There are opportunities to continue to earn money with the wine knowledge and trade. And they have money to retire from sooner or later, but first this money is partly laid down in stones.


NATHAN, Siegmund of Siegfried Kerkrade 2/18
Kerkrade, Hoofdstr. 12
8.6.83 Emmerich
zonder
slager
gehuwd met Nathan-Israel, Bertha 15.1.91
Tvp 16-11-42

And above all they have each other.

The joint construction project Hessellestraat (BWs73) 73, Heerlen. Where they might one day live together. A childless uncle and aunt together with a sister and brother-in-law and their spirited, only living son.

On September 30, 1938, W. Schoemann and S. Nathan submit an application for a building permit to the municipality of Heerlen. The gentlemen live at Broekhuizenstraat 43, Rimburg. They want to build at no. 73 of De Hessellestraat. The construction drawing also shows that Mr. Lauwen is going to build at no. 75 and 77. The Loffeld family lives at no. 75, apparently tenants of this building. Worms, Rimburg the owners are 50% each (Legger 15823) (inv. Rijckheit nr. 3261)

Walter was able to follow the work well during construction. His family owns a DKW and the distance of eleven kilometers to the construction site can hardly be an obstacle to follow everything properly. July 24, 1937 the name Walter Schoeman, Rimburg appears in the Champion as an aspiring member of the ANWB.

After the occupation, Walter has to find other sources of income. 1942 April: Walter he is registered as a laborer at the carpentry factory of Heinrich Sporken, Kaalheide and earns F. 15,- per week.

Sally, Juliane and Walter leave on August 25, 1942 on foot from their home in Rimburg, to Ubach-over-Worms. They are listed in Lager Westerbork as of 26 August. They were part of the first, large group of Jews from Limburg who had to report to the school at Prof. dr. P. Willemstraat, Maastricht.

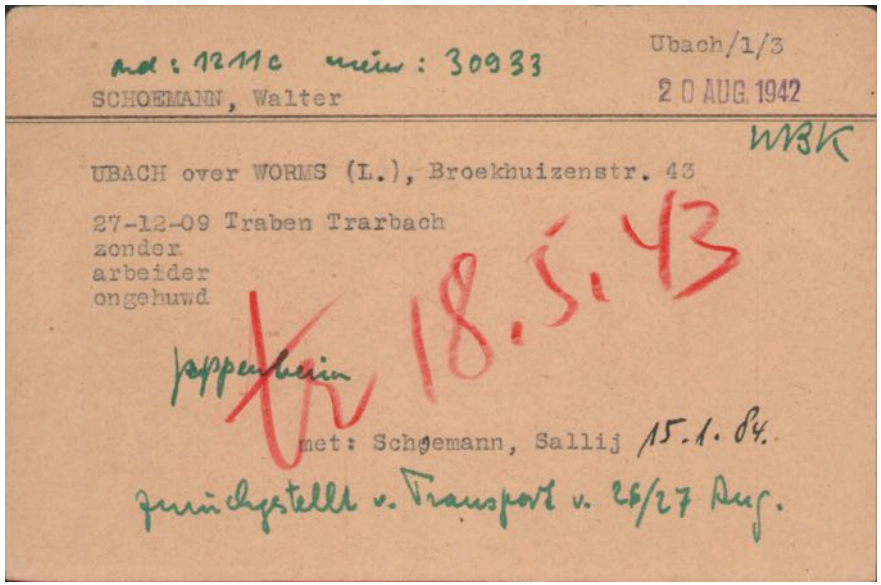
The call for this anti-Jewish action was handed over to them at home by registered letter on August 24 by the local police. Others opted for hiding and doctor's certificates to try and stay free, but not them. However, Walter then placed a large sum of money with two different people, who after the war correctly reported with money to a local notary. (Info: NBI archive)

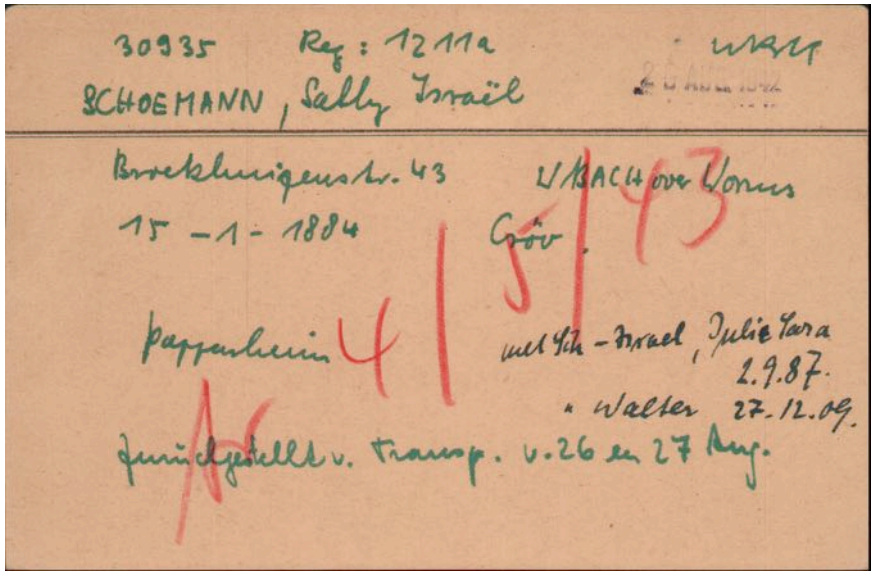
Sally and Julianne were deported to Sobibor on May 4, 1943, Walter on May 18.

Siegfried Israel, a brother of Juliane and Bertha managed to get by with his family from Luxembourg. Via Spain and Portugal they ended up in the United States in 1941. In the US he took the name Simon Lersy.

The story did not end with the death of Walter and his parents. The heirs (aunt Hedwig Schoemann, Siegfried Israel and Berhold Seiferheld) have to struggle through all kinds of bureaucratic obstacles from the Dutch government (the NBI, Nederlands Beheers Instituut) in order to eventually divide a modest amount among themselves.

Right the small monument in Rimburg with the names of the citizens killed during, whether Dutch, Germans of stateless jewish refugeens>
Below the Jewish Council cards of Walter and his parents, showing that he was deported two weeks after his parents.


Ubach/1/3
Ad: 1211c Ned: 30933
SCHOEMANN, Walter
20 AUG 1942
UBACH over WORMS (L.), Broekhuizenstr. 43
27-12-09 Traben Trarbach
zonder
arbeider
ongehuwd
18.5.43
pappenheim
met: Schoemann, Sallij 15.1.84.
teruggesteld v. Transport v. 26/27 Aug.


30935 Reg: 1211a
SCHOEMANN, Sally Israël
Broekhuizenstr. 43 UBACH over Worms
15-1-1884 Gör.
15/43
pappenheim 4
met Fr. - Israel, Julie Sara 2.9.87.
" Walter 27.12.09.
teruggesteld v. transp. v. 26 en 27 Aug.

The other Si[e]gmund Schoemann

Bird cages in New York

Sigmund Schoemann and his wife Edith Hirschberg. Below their son Howard's grave in Germany.

When Johanna was imprisoned in the Rivesaltes concentration camp, she came into contact with people from the children's aid organization OSE. Apparently the possibility of getting Doris Brück, her husband's 15-year-old niece, out of the camp was apparently discussed. She filled out an application form. She listed Siegmund Schoemann in New York as her contact person in the United States. That was her father-in-law's cousin, who had exactly the same name and first name (his first name was sometimes written as Sigmund and I do that now to avoid confusion) and was also born in Kröv.

Cousin Sigmund was adventurous. After the death of his mother, at the age of 26, he first tried his luck in Brussels. He became a leather and fur trader. He only had the misfortune that he did that a year before the First World War broke out. For entrepreneurs who came from Germany, the atmosphere became downright bad, regardless of whether they were Jewish or not.

In Brussels, Sigmund had befriended the Reinsberg family. Lehmann Reinsberg had built up a successful leather and fur wholesale business, with a subsidiary in northern France. At that time there was a whole group of German-Jewish entrepreneurs in Brussels in that field. Some operated from Germany, others had settled in Belgium, such as Lehmann Reinsberg and Sigmund. Luxury products sold well. Belgium had the wind in its sails. Until the First World War. Belgium was neutral and wished to remain so. But the German strategists didn't care. The Germans wanted their troops to march through Belgium and issued an ultimatum. The Belgians resisted, but the end of the story was that the Germans attacked Belgium and entered Brussels on August 20, 1914. Jewish German traders were in a dire situation. On the one hand, worked-up Belgians attacked German shops and companies and on the other hand, the Germans preyed on the supplies of leather they needed for their warfare.

Sigmund managed to emigrate to New York. In New York he went into business as an importer and traveled regularly to Europe. Only at the age of thirty-seven did he marry Edith Hirschberg from Dierdorf, who was seventeen years his junior. They soon had a son who was born Howard Emanuel in New York. In 1927 they traveled to Edith's parents in Germany with their baby, but at the end of March 1927 Howard died, aged five months. He lies in the Jewish cemetery of Dierdorf. After the funeral they returned by passenger ship. Life had to move on and after a year and a half, their second son Richard was born.

Sigmund focused on importing luxury bird cages and found a business partner. Catalogs of the company Schoemann and Mayer show the most diverse models, from small cages with rich ornaments to a large bird cage in the shape of a luxury passenger ship. Who a birdcage with different apartments for every single bird could be found at Sigmund.

Sigmund kept in touch with the family and old acquaintances in Europe. When Kurt, the son of his Brussels acquaintance Lehmann Reinsberg, emigrated to New York, he could turn to Sigmund. Kurt

Sanda M COLORED CAGES

ARTISTICALLY DECORATED — BLENDED IN BEAUTIFUL COLOR COMBINATIONS — HAND PAINTED GLASS GUARDS DOUBLE DRAWER BOTTOMS — COLORED CUPS TO MATCH

White Enameled — Stern—Combination of Red—Black—White

S. S. "LEVIATHAN"

Height 19½ Inches; Width 9½ Inches; Length 29½ Inches

Numbers 0198 and 0199—Stippled in Crystalized Enameled Finishes

No. 0198	Single
Height Inches	Width Inches / Length Inches
19	13 / 13

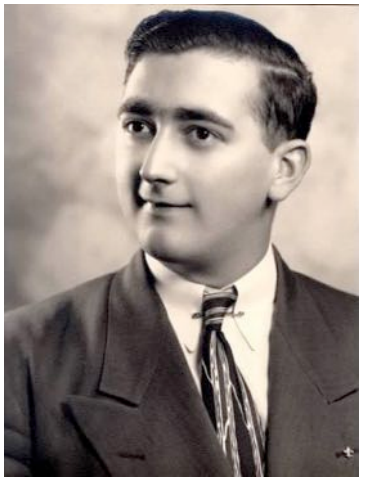
Colors—Green and Blue

No. 0199	Single
Height Inches	Width Inches / Length Inches
19¼	11¾ / 13¾

Colors—Black, Red Base

CONSULT PAGE 20 FOR BIRD CAGE STANDS TO MATCH CAGES

1



On the lef a page from the catalog of bird cages from Schoemann & Mayer.

Right Sigmund Schoemann as a young

had started his career in Cologne with Meno Lissauer and found work in New York at ASOMA, the subsidiary of M. Lissauer & Co., which became the headquarters in 1940 after Lissauer fled to Brazil and the US. When "the other" Ernst Schoemann and his family arrived in New York from Lisbon in November 1940, they gave Sigmund's address.

Above Joseph and Martha Voss in 1929, below their daughter Eva presumably in 1937. (photos by Digital Monument/ Yad Vashem). Joseph probably got to know Martha when he visited her parents' shoe shop as a travelling salesman.

Two pictures of Eva.

When Eva went to school in the Netherlands, she was called Evi.

Eva Voss and Irene Schwarz

Two little girls for whom the Netherlands were no safehaven.

Eva and Irene were two very distant cousins of Natan and Manu who ended up in the Netherlands due to circumstances and were taken from Westerbork to Auschwitz, one with her parents, the other completely lonely

EVA

Eva Voss was the daughter of Martha Schoemann and Joseph Voss.

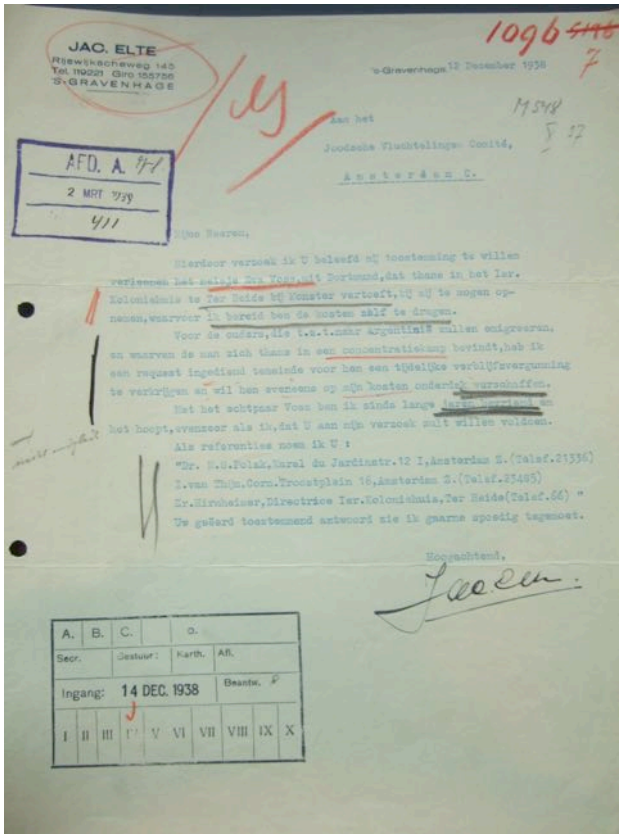
Martha Voss was the daughter of Salomon and Regina (Rebekka) Schoemann from Lösnich, who a little later than Siegmund (Myriam's grandfather) opened a shop in Traben- Trarbach (a shoe store on Moselstrasse) had started. Martha was born in Lösnich on August 5, 1905. She married Joseph Voss in 1929, who came from Heistert in the Eifel. In Dortmund, Joseph was first a travelling salesman in textiles and haberdashery and later in shoes. In Heistert not far from Hellenthal (the village of Hedwig Kaufmann, grandmother of Myriam) his father Hermann had died in 1927. In 1932, the Voss heirs had sold the family home in Heistert. Martha and Joseph continued to live in Dortmund. Eva was born in Traben-Trarbach on May 25, 1931. Martha's four-year older sister Wilhelmine also lived in Dortmund, who had married Julius Seidel, an agent in leather goods and shoe supplies, in 1924. Later, Lena, Martha's one-year older sister, also came to Dortmund. The Joseph Voss family moved almost every other year. The last address was Steinstrasse 14. They lived there when Joseph was apprehended on November 10, 1938, not only as a Jew but also for political reasons. A distant cousin of Martha, Oscar Schoemann from Zeltingen, a leather merchant, was politically active in the left-wing resistance against Nazis, they may have worked together. Josef was imprisoned in the Sachsenhausen camp for a month. This was the deciding factor for leaving. He intended to emigrate to Argentina with the family. Eva, still a seven years old little girl, was sent with eleven other Jewish children on a so-called Kindertransport to the Netherlands first ended up in the Israelite Health Colony in Ter Heijde. Meanwhile, a foster family was being sought. Jacob Elte and his wife Carolina from The Hague reported, but there was some tug-of-war because Elte was unsure whether he would be able to continue to care for Eva due to the ever-changing circumstances. Jacob Elte was the son of a kosher baker, born in Alkmaar in 1897. He started as a clothing and textile merchant, but later entered the radio exchange branch and worked in The Hague at the radio exchange 'De Perponcher'. In his application, he stated that he had known the Voss family for some time. Yet he only wants to take on the burden of Eva's stay to a limited extent. On April 3, 1939, he returns the contract unsigned to the Ministry of the Interior. In April 1939 Eva was moved to Huize Kraaybeek in Driebergen. In January 1939 her father Josef came to The Hague where he was registered on 20 January 1939 at 56 Gerard Reijnststraat. registration of Martha at that address dates from a week later. In January 1940 Josef had to stay in a refugee camp in Hoek van Holland. When the Germans invaded, Joseph was kept in custody as a German and in January 1941 he was transferred to the then Westerbork refugee camp. At the beginning of

Zonnehuis „Kraaybeek" - Driebergen-Rijsenburg (Winter)

The Jewish Health Colony (IGK) in Ter Heijde and Huize Kraaybeek in Driebergen were two "homes for foreigners" where Eva Vos ended up before being picked up by her parents.

The IGK was demolished by the Germans for military reasons (Atlantikwal), as well as the rest of the village of Ter Heijde.

The sisters Ruth and Margot Lilienfeld, through the Bronne's also distant relatives, ended up with the same kindertransport in the same homes. They were picked up by Friedrich Spanier, their maternal uncle. They were eventually rounded up along with the Spanier family.


JAC. ELTE
Rijswijkscheweg 145
Tel. 190221 Giro 155756
S-GRAVENHAGE

's-Gravenhage, 13 December 1938

Aan het
Joodsche Vluchtelingen-Comité,
Amsterdam C.

AFD. A. VI
2 MRT 1939
411

1096

Heeren,

Hierdoor verzoek ik U beleefd mij toestemming te willen verleenen het meisje Eva Vos, uit Dortmund, dat thans in het Isr. Kolonialhuis te Ter Heide bij Wonster vertoeft, bij mij te mogen opnemen, waarvoor ik bereid ben de kosten alhier te dragen.

Voor de ouders, die t.z.t. naar Argentinië willen emigreeren, en waarvan de man zich thans in een concentratiekamp bevindt, heb ik een request ingediend teneinde voor hen een tijdelijke verblijfsvergunning te verkrijgen en wil hen eveneens op mijn kosten onderdak verschaffen.

Met het achtpar Vosje ben ik sinds lange [illegible]

Het hoopt, evenzoor als ik, dat U aan mijn verzoek zult willen voldoen.

Als referenties noem ik U:
"Dr. H.G.Polak, Karel du Jardinstr. 12 I, Amsterdam Z. (Telef. 21536)
J. van Thijn, Cors. Troostplein 16, Amsterdam Z. (Telef. 23495)
Er. Hirschsteiner, Directrice Isr. Kolonialhuis, Ter Heide (Telef. 66) "

Uw gaarne toestemmend antwoord zie ik gaarne spoedig tegemoet.

Hoogachtend,

A. B. C. D.
Secr. | Bestuur: | Kartk. | Afl.
Ingang: 14 DEC. 1938 | Beantw.
I II III IV V VI VII VIII IX X

The letter by Jacob Elte asking to allow Evi to stay with his family.

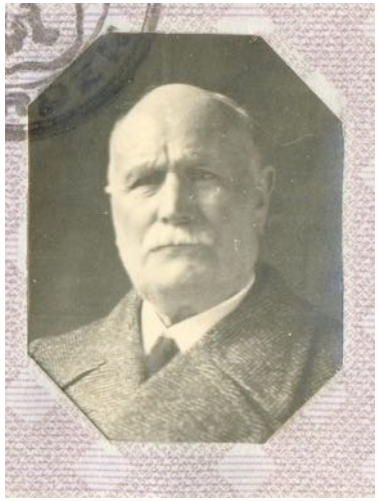
September 1940, Martha had been ordered to leave The Hague within a day by order of the Dutch police. On 8 September 1940 she reported to Enschede. In 1942 her daughter Eva still lived at 111 Amandelstraat in The Hague, the address of the Elte family. Eva adapts quickly, makes friends and quickly learns to speak Dutch. Her nickname is Evi. She refuses to speak a single word of German. Young as she was, Evi dreams of becoming a fashion artist. She attended the Public Primary School in Vlierboomstraat as long as she was allowed, but from December 1941 she had to go to the Jewish School in Bezemstraat, which she obediently walked to every day because Jews were allowed to use the tram. no more.

She does not dare to accept an offer to go into hiding with the van der Vennen family in the Mispelstraat in The Hague by posing as the sister of her school friend.

In the end, Martha arrives at Westerbork transit camp on 27 January 1943 and Eva on August 20, 1943. The three stay in the camp as a family for a year. Eva also makes friends there. Her best friend there is Ruth Beathe Wolff, also from barrack 12.

On 4 September 1944, they were transported to Theresienstadt with convoy XXIV. Martha and Eva are given numbers 688 and 699. On September 29, 1944, Joseph is put on a train from Theresienstadt to Auschwitz. It was a common tactic of the Nazis to send the head of the family to Auschwitz first. In this way, there was no resistance from the family left

Above Irene Schwarz and on the right her grandfather Samuel Heumann (from the Red Cross archive)



The family around grandfather Samuel Heumann in happier times, at his seventieth birthday (Irene is not on it, her mother is sitting on the right with two nephews in front of her). On the left, Hermann and Johanna Schwarz at the wedding of Carola Heumann to Walter Fromm on August 21, 1930.

behind. Upon arrival, he becomes a forced labourer number B 11374. He is deployed in the cement factory of Golleschau.

On October 4, 1944, Martha and Eva were sent to Auschwitz on transport 782 from Theresienstadt. Their official death date is October 6, 1944.

On January 18, 1945, Josef's death march begins. After an intermediate station in the well-known Sachsenhausen, he ends up in Bergen-Belsen, where he departs at the end of March 1945, shortly before the liberation.

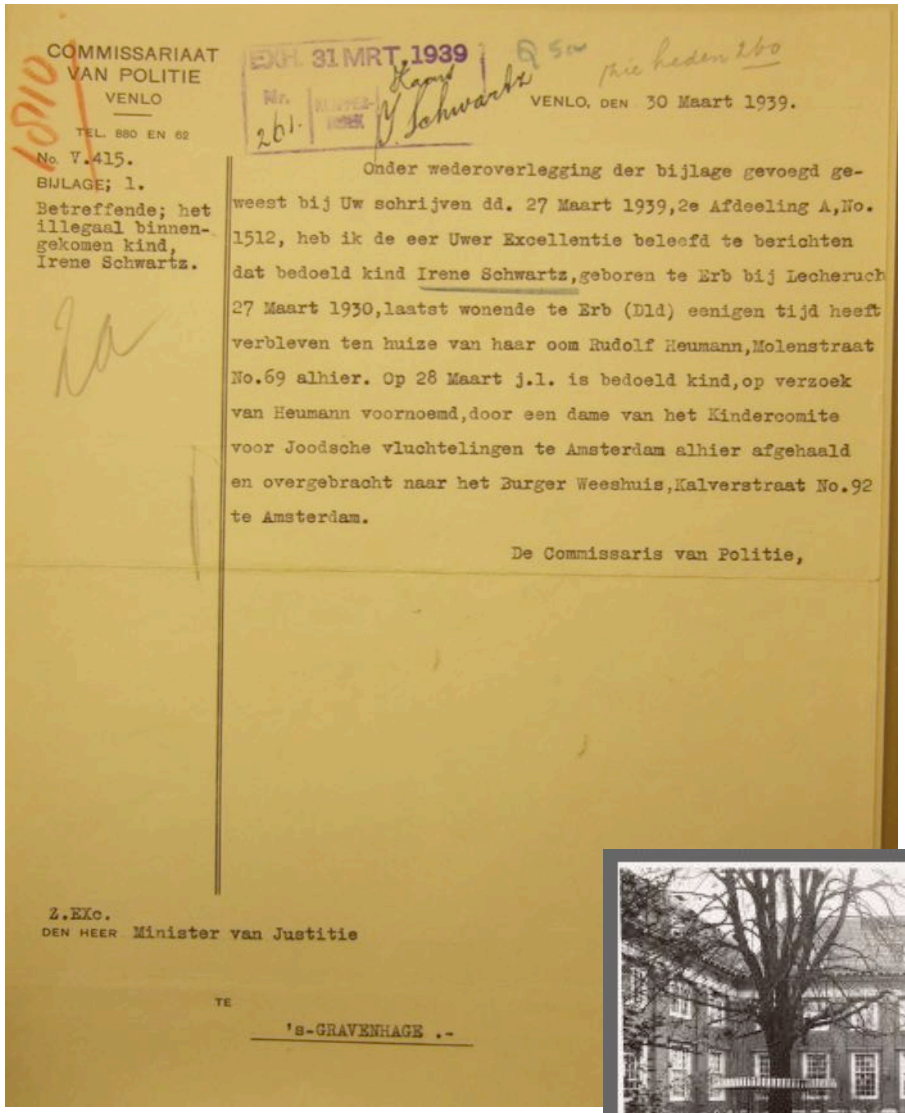
The parents of Martha and her brother Kurt and sister Hede were able to flee to the US, but her mother Regina succumbed on July 13, 1943, and Salomon followed on December 30, 1945. Her brother Hans lived in France during the war but died in 1946. Others don't make it. Josef's brother Ernst survived in Buenos Aires where he started a family and became a contact lens entrepreneur and his brother Carl went to London. Foster father Jacob Elte died in 1943 in Enkhuizen. His wife Carolina survived the war.

IRENE

Irene Schwarz (in full Irene Sophia Schwarz) was the youngest daughter of Johanna Heumann, born on March 27, 1931, in Hellenthal. Her older brother Adolf was ten years older than her and her sister Edith almost seven years.

Johanna, born in 1895, attended the same village school as Hedwig Kaufmann, the great-great-grandmother of Manu and Natan in the small village in the Eifel. She was the fifth of nine children of the merchant Samuel Heumann and his wife Caecilië Schmitz. Irene never knew her two grandmothers. Caecilia had already died in 1924 and the other grandmother, Sophia Kahn, had died in 1927. The grave of Caecilia, with a marble tombstone, can still be seen in the Jewish cemetery in Blumenthal.

Irene will not have seen her many Heumann relatives too often, probably only on heydays. She lived in Erp, about 45 kilometres away, where her father Hermann had a butcher's shop. Samuel's children had all left Hellenthal and some lived far outside the Eifel. So threatening that Irene's parents saw no choice but to send her without papers to the Netherlands, to Venlo where her uncle Rudolf, his wife Regina and his father Samuel have settled. Rudolf tried to keep his head above water selling corners for photo albums and import-export. The childless couple sees no possibility of taking in a young niece in addition to the older Samuel. Irene is placed with the Lampertz family, at 7



COMMISSARIAAT VAN POLITIE
VENLO
TEL. 880 EN 62

No. V.415.
BIJLAGE; 1.
Betreffende; het illegaal binnengekomen kind, Irene Schwartz.

EXP. 31 MRT. 1939
Nr. 261.

VENLO, DEN 30 Maart 1939.

Onder wederoverlegging der bijlage gevoegd geweest bij Uw schrijven dd. 27 Maart 1939,2e Afdeeling A,No. 1512, heb ik de eer Uwer Excellentie beleefd te berichten dat bedoeld kind Irene Schwartz,geboren te Erb bij Lecheruch 27 Maart 1930,laatst wonende te Erb (Dld) eenigen tijd heeft verbleven ten huize van haar oom Rudolf Heumann,Molenstraat No.69 alhier. Op 28 Maart j.l. is bedoeld kind,op verzoek van Heumann voornoemd,door een dame van het Kindercomite voor Joodsche vluchtelingen te Amsterdam alhier afgehaald en overgebracht naar het Burger Weeshuis,Kalverstraat No.92 te Amsterdam.

De Commissaris van Politie,

Z.Exc.
DEN HEER Minister van Justitie

TE
's-GRAVENHAGE .-

A letter from the Venlo police to the ministry of Justice, indicating Irene Schwartz had stayed in Venlo with her uncle Rudolf Heumann

The courtyard for girls in the Orphanage on the Kalverstraat in Amsterdam

Mecklenburgerstraat. But that doesn't last long. Mr Lampertz also requests the Children's Committee to provide another accommodation for the child. While waiting for the move to the civil orphanage in Amsterdam, Irene briefly stays with her uncle Rudolf. On March 28, 1939, she arrives at the old orphanage on Kalverstraat in Amsterdam. According to surviving children, this was not a pleasant shelter and many children left the food. There were about 75 refugees in the orphanage. While she was staying at the civilian orphanage, worked to find a foster home for her.

In September 1939 Rudolf moves to Naarden and his father comes along. He was not the only relative of Irene in the Netherlands. In principle, there was a safety net for her that could have taken her in.

Her uncle Joseph Heumann arrived in the Netherlands in the first quarter of 1939 with his wife Grete Weinberg and children Rolf and Lotte. He was granted residency in April 1939 while preparing for his family's emigration to the US. His wife Grete had family in the Netherlands. Her brother Ernst, who was single, briefly stayed in the Netherlands while awaiting his departure to the US.

His namesake - confusingly enough - from another Weinberg family in Rheda, was married to his sister Erna. Ernst Weinberg owned a textile factory with his brothers, which he was forced to sell. The factory was the largest enterprise in Rheda with 700 employees. The cheaply acquired factory was operational after the war the basis of the company,

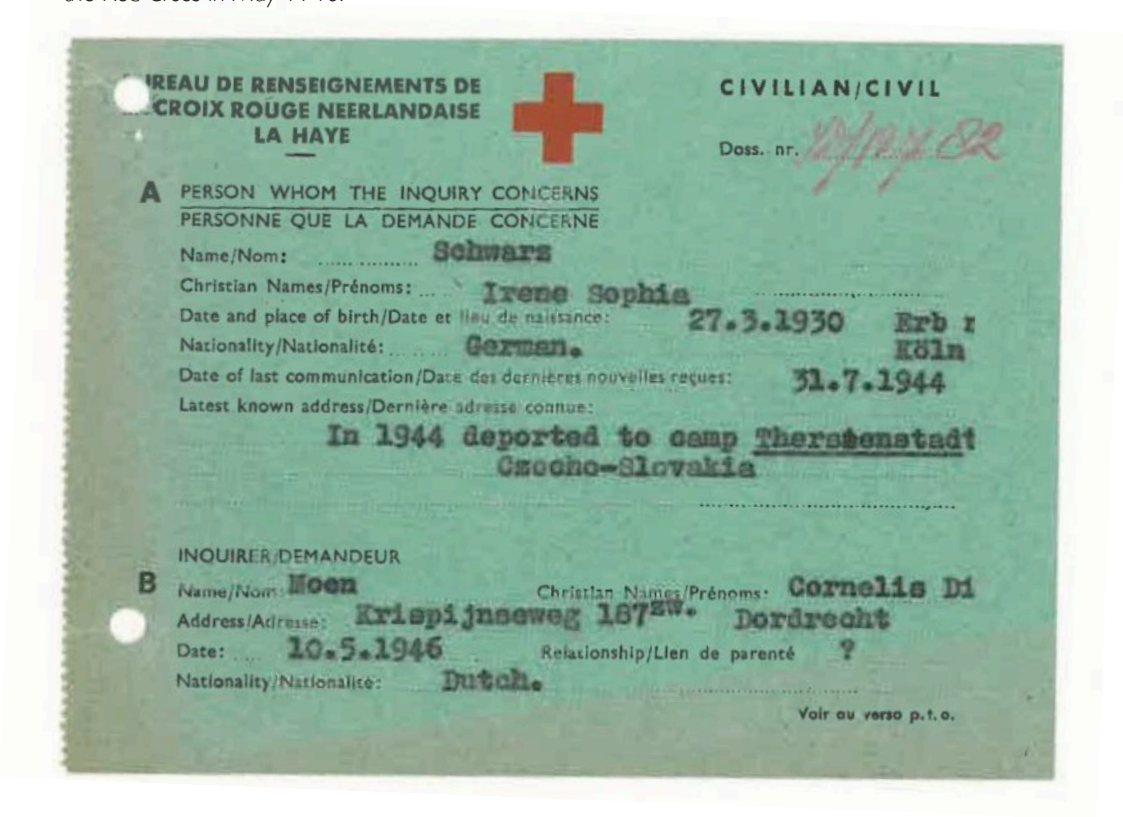
The Moen family in 1946, father Cornelis, mother Margaretha and daughter Margaretha.

The Girls' Orphanage at Rapenburgerstraat 171 (Amsterdam)

Krispijnseweg 187 gound floor, where Irene lived in hiding with the Moen family

which continued despite competition from the Far East and was still in full production in 2024.
Erna and Ernst lived on the Insulindelaan in Hilversum with their two daughters and offered to support Irene's cousins, Lotte and Rolf and to house them. Rolf (14 years old) and Lotte (17 years old) were in April 1939 in the home "Ons Boschhuis" in Driebergen. But they were considered too old to stay there. They were lucky enough to be picked up by their parents a month later. Reunited, the family managed to sail to freedom in October 1939 on board a ship.
But then Erna and Ernst did not offer to take Irene, who was related by marriage.
Perhaps there were all kinds of bureaucratic rules making things difficult.
After all, the Dutch government had the policy that the Netherlands was a transition country and that placing children with relatives would lead to unwanted assimilation. The little refugees were not allowed to not feel at home in the Netherlands, which would impede sending them to oher places.
That may be the reason why Irene successively ended up with families that were completely foreign to her.
After the Burgerweeshuis she was received by the Meyer family, Kribbestraat 4, then at the Moen family on the Bertelsmanstraat in Amsterdam. When that family wanted to leave Amsterdam, Irene ended up in an orphanage again, this time the Jewish girls' orphanage at 171 Rapenburgerstraat in Amsterdam.

Someone did care about Irene as is proven by the search request that Irene's last foster father, Cornelis Moen, submitted to the Red Cross in May 1946.



BUREAU DE RENSEIGNEMENTS DE LA CROIX ROUGE NEERLANDAISE
LA HAYE

CIVILIAN/CIVIL

Doss. nr. W/Rx 82

A PERSON WHOM THE INQUIRY CONCERNS
PERSONNE QUE LA DEMANDE CONCERNE

Name/Nom: Schwarz
Christian Names/Prénoms: Irene Sophie
Date and place of birth/Date et lieu de naissance: 27.3.1930 Erb r Köln
Nationality/Nationalité: German.
Date of last communication/Date des dernières nouvelles reçues: 31.7.1944
Latest known address/Dernière adresse connue:
In 1944 deported to camp Theresienstadt Czecho-Slovakia

B INQUIRER/DEMANDEUR

Name/Nom: Moen Christian Names/Prénoms: Cornelis Di
Address/Adresse: Krispijnseweg 187zw. Dordrecht
Date: 10.5.1946 Relationship/Lien de parenté ?
Nationality/Nationalité: Dutch.

Voir au verso p.t.o.

Nevertheless, the Moen family took her back in June 1941 and she lived with them at 187 Crispinseweg in Dordrecht, but less than six months later, she had to return to the girls' orphanage. On February 10, 1943, the occupying forces evacuated the Jewish Girls' Orphanage. The next trip went to Westerbork. She stayed there until July 31, 1944, when she was taken to Theresienstadt. She stayed in Theresienstadt for a few months. The last voyage was on October 23, 1944. To Auschwitz. Her grandfather Samuel, her uncle Rudolf and aunt Regina had already been murdered in Sobibor in April and May 1943.

http://www.dokin.nl/deceased-children/eva-voss-born-25-may-1931
http://www.stolpersteine-dordrecht.nl/het_voor-bije_joodse_dordrecht_irene_schwarz.html

A indertransport just before embarkation in Hoek van Holland

The "numbered kids" upon their arrival in England.

Kindertransporten

For Eva Voss from Dortmund, the daughter of Martha Schoemann and Joseph Voss, the journey to the Netherlands with a kindertransport was not the gateway to freedom.
But for thousands of children who were lucky enough to travel with a children's transport in England, Sweden or Switzerland, that was the case. The Haas children from Traben-Trarbach eventually ended up in Switzerland via Belgium and France. They never saw their parents Julius Haas and Sybilla Schoemann again. Daisy and Harald Meyer came to England in early 1939.

In the pre-war period successful attempts were made to rescue Jewish children from Germany, Austria and areas that had been flooded. These were the so-called Kindertransports, in which Jewish children were allowed to leave for England and a limited number of other countries.
Before the first train transport left Berlin for England on December 1, 1938, there were long negotiations. England actually took in
no more refugee Jews, but thanks an exception was made for children for a number of individuals and organizations.
After the progroms of November 1938, the British government acted quickly.
The British Jewish Refugee Committee lobbied Parliament and a debate followed in the House of Commons. The already existing refugee aid committees changed their policy from immigration to organizing rescue operations.
On November 15, 1938, British Prime Minister Neville Chamberlain received a delegation of influential British Jews to negotiate the admission of children and youth.

The The British government had recently refused to admit 10,000 Jewish children into Palestine, then under the British Mandate, but the atrocities in Germany and Austria, the unrelenting zeal of asylum activists and some philosemitical tendencies among high-ranking gentlemen brought about a U-turn. In the words of Foreign Secretary Samuel Hoare “Here is an opportunity to make the young generation of one great people, here is the chance to ease the terrible suffering of their parents and friends."
The British then admitted an unspecified number of children under the age of seventeen. It was agreed to send the children with temporary travel papers with the idea that they could be reunited with their parents after that crisis had passed. There was an appeal to the British public to find foster homes. finally reach the country of refuge. The children had to travel in enclosed trains.
The British government made this decision despite the asylum quotas already reached with the rationale behind it that it would soften the United States to a similar relaxation of its asylum regulations.
But it The U.S. Congress declined to pass a similar decision soon after.
The first train departed on December 1, 1938, less than a month after the e Kristallnacht. The last departed on September 1, 1939, just two days before Britain's declaration of war on Germany, which marked the end of the operation. By that time, about 10,000 children had been able to leave the territory of the Third Reich.
Group visas were drawn up for the tour groups. Each child was given a number. To avoid heartbreaking scenes and possible chaos upon departure, parents were forbidden to say goodbye to their child on the platform.
One of the negotiators was a Dutch banker's wife, Geertruida Wijsmuller-Meijer (aunt Truus, 1896 -

Wearing a number around your neck has something unpleasant about it. In the case of the children's transports, this was the best way to allow children to travel to a safer foreign country in no time in an orderly manner.

1978) the woman of the director of shipping company Wijsmuller. Truus Wijsmuller had built up an enormous network. She was friends with Mies Boissevain-van Lennep, whom she knew from the Association for Women's Interests and Equal Citizenship (VVGS). From 1933, Wijsmuller was involved in Jewish refugee work and occasionally traveled to Germany to visit relatives from the Netherlands. living Jews. A few days after the so-called Kristallnacht, she traveled to the Dutch-German border herself to see with her own eyes what was happening there.
In early December, she was asked to travel to Vienna to ask Adolf Eichmann, then head of the emigration department, to allow 10,000 children to travel to England. Wanting to play a prank on her, Eichmann gave her permission to take 600 children five days later, thinking she couldn't pull this off. But on December 10, a train with 600 Jewish children left Vienna for the Netherlands. Despite the short preparation time and the fact that the departure was on a Saturday, Truus Wijsmuller managed to do it. Five hundred of these children traveled to England via Hoek van Holland, the other 100 were taken care of in a school in Copernicusstraat in The Hague and would remain in the Netherlands. Later, transports from Prague and Warsaw were added. The kids were under more coming from Germany, Austria, Poland and Czechoslovakia. From Hoek van Holland they were eventually brought to Harwich by steamship. They then continued by rail to Liverpool Street Station in London.
She continued this work until the outbreak of war, each time with 150 children at a time. She collects these groups from Germany a few times a week, until the Nazi regime stops this on September 1, 1939. By then she has brought more than 10,000 children to safety.
On 14 May 1940 (one day before the capitulation) the last transport left the Netherlands. This last transport did not depart for England from Hoek van Holland, but from IJmuiden, on the ship the "Bodegraven". raked by gunfire from German warplanes. The eighty children had previously been brought to the Netherlands with children's transports.
None of the children were accompanied by a parent. Some took babies with them.
Truus Wijsmuller has good negotiated for the children, which eventually led to a law in Great Britain on November 21, 1938, allowing the admission of these children. Earlier, various Jewish organizations had already negotiated vigorously. For example, there was talk with the Nazi Adolf Eichmann and the British Prime Minister Chamberlain.
The transports were tolerated by the Nazis between December 1938 and 1. September 1939. The children traveled by train from their place of residence to collection stations, then via the Netherlands, usually via Hoek van Holland to Harwich. In addition, there were children who remained in the Netherlands. On December 2, 1938, the first boat arrived at Parkeston Quay in Harwich. It brought 196 children from Berlin, where a Jewish orphanage had been set on fire on the

Top picture: Günther Haas, son of Sybilla Schoemann and Julius Haas, born in Traben-Trarbach in 1929 middle among other Kindertransport children in Anderlecht and below in the castle of La Hille, an OSE children's home. Later he was smuggled into Switzerland with his sisters Ingeborg and Charlotte. They emigrated to the US and Günther, now Guy, settled in the Netherlands in 1960 and married a Dutch woman, Loes Smits van Oyen.

night of November 9. The company set foot ashore amid great interest from the population and the media and the children were handed over to foster families. way.
The British Nicholas Winton managed to take 669 Jewish children from Prague.
Within weeks after the first crossing, it proved difficult to find further foster homes. Some children were forced to work as domestic help in the reception family. Some ended up in asylum centers. It was a difficult time for the children. Many did not understand why their parents had given them away. And they feared for the fate of the family left behind and suffered from the impossibility of helping them from their safe position.
Support for children and young people was provided by various organizations, such as the association of German exil Jews. About 10 per cent of young people aged between 14 and 18 who arrived in Great Britain on a children's transport joined that organisation. The educationalist Anna Essinger, who had already fled to England in 1933 with 66 children, opened the doors of her boarding school for later arrivals children from kindertransporten.
The children for whom individual sponsors were found were sent to London. The many unsponsored children were taken to a holiday camp in Dovercourt or other temporary facilities, pending the notification of new foster families or children's homes. Many organizations are committed to helping the children, including the Refugee Children's Movement, B'nai B'rith, the Rabbinate's Religious Emergency Council, youth movements, Y.M.C.A., the Society of Friends, and many other Jewish and non-Jewish Jewish institutions. Collections were made for donations in cash and in kind.

The Kindertransport movement in Britain was unique in that it brought together Jews, Quakers and Christians from diverse backgrounds with the single goal of saving Jewish children. Many names are known such as Lola Hahn-Warburg who set up an organization in 1933, when she was still in Germany; Lord Baldwin, author of a famous appeal to the British people; Rebecca Sieff, Sir Wyndham Deeds, Viscount Samuel; Rabbi Solomon Schoenfeld, who brought about 1,000 Orthodox to safety; Nicholas Winton, who saved 700 Czech children; Professor Bentwich, co-organizer of the Dutch escape route; the Quaker leaders Bertha Bracey and Jean Hoare, took a group of children by plane from Prague and many others.

Children of the Kindertransports were scattered all over the British kingdom. About half found a foster family. The others were in hostels, children's homes and farms in England, Wales, Scotland and Northern Ireland.
For the children over the age of fourteen, the situation was far from rosy. If they had no personal sponsors or family, and had not been placed in a boarding school or foster home, they had to earn their living through unskilled work, mainly rural work or domestic work.

The architect and scupltor Frank Meisler was one of the children who was saved. Nowadays he scuplts memorials that remind of the Kindertransport. He has already placed statues at the stations of Gdansk, Berlin, Liverpool and London, all bronze statues of Jewish children fleeing the Nazis. Now there is also such a monument in Hoek van Holland. This last memorial was been given the title Channel Crossing to Life.

There were, however, numerous families who took in children, both Jewish and non-Jewish and with whom the children developed a good relationship. But there were also cases of abuse. And in 1940, the British government also managed to ship a number of young people to Australia as Germans and therefore from a hostile nation. Among the young people who were sixteen or seventeen were several who volunteered to fight the Nazis in the British or Australian army. Their parents never saw many of those children again. Harald and Daisy Meyer were lucky that their parents Julius and Ilse still managed to escape from Berlin in 1939 and reach England

Of the approximately 10.000 children of the Transporte, about 1,500 Jewish children ended up in Nedelrand, 1.000 to Belgium, 600 to France, 300 to Switzerland and 450 to Sweden.

A number were still arrested and deported, including Eva Voss from Traben-Trarbach.

The occupation of France and the collaboration

To understand what happened to the family during World War II in France, you need to know the political background. At first, France seemed relatively safe. On May 10, 1940, that relative safety was over. Bordeaux, where Ernst and family stayed, immediately belonged to the occupied zone. Soon after, Marshal Pétain's government passed anti-Jewish laws in the so-called Free Zone and began taking anti-Jewish measures to accommodate the occupying forces. Thus, the occupying Germans only had to harvest. They were delivered to their victims in French camps, transported in French trains.

France after the 1940 ceasefire. In the east and drawn in red, the part of France annexed by Germany to the Third Reich. Bouliac near Bordeaux, where Ernst and Johanna Schoemann lived in 1940, belonged after the outbreak of the war directly to the occupied zone.

Marshal Pétain asked the French to follow them in full confidence. Anyone who trusted him was disappointed - unless he earned from collaboration.

Brief chronology

2-11-1938 The Daladier government issues a decree providing for the establishment of special centers for the internment of "unwanted aliens".
21-01-1939 Creation of Rieucros (Mende, Lozère), the first concentration camp for foreigners
6-2-1939 The French government is prepared to receive and house Spanish Republicans in five camps close to the border, in the Pyrenees-Orientales.
23-8-1939 German-Soviet pact.
1-9-1939 Decree confirming the circular of August 30, 1939, in case of armed conflict, "providing in special centers all foreign males from 17 years to 50 years old from areas belonging to the enemy " A communiqué is issued on September 5 asking them to surrender immediately gone after the centers.
3-09-1939 France and Great Britain declare war on Germany.
14 -09-1939 new appeal by press and radio for men aged 50 to 65.
26-9-1939 The French communist party is dissolved and the party newspaper l'Humanité is banned.
18-11-1939 law enacted by decree providing for the extension of detention orders issued against "persons prejudicial to national defense and public security" by order of the pre fect.
13-01-1940 Foreigners and stateless persons who have been granted asylum are allowed to join the French army in foreign units.
15-5-1940 After the invasion of German troops in Belgium, order to collect all German nationals between 17-56 years , age increased to 65 on May 29, 1940.
17-5-1940 The same measures become applicable for women 17-65 years old.
14-6-1940 The German troops declare Paris an "open city."
25-6 -1940 Armistice comes into force and cessation of hostilities.
10-7-1940 Full powers are given to Marshal Philippe Petain. He becomes head of state.
22-7-1940 Law for the denaturalization of naturalization obtained after August 10, 1927.
14-8-1940 German order obliges banks to report on deposits of Jews living in the French occupied territories.
3-9-1940 Act on measures against "dangerous individuals" following the provisions of the decree of November 18, 1939.
27-9-1940 Institution G.T.E. (struggling of foreign workers).
27-9-1940 German regulation on measures against the Jews and determining who is a Jew. First German statute on the Jews and measures on their property. Census of the Jews in the Occupied Zone; prefectures are working on the so-called Tulard lists, Sign 'Jew' on storefronts, ban on the return of Jews who have left the occupied area.
10-3-1940 Law determining the status of Jews published in the official gazette of October 18, 1940. From October 1940, Jews in occupied territory must carry an identity card with the red stamp 'Jew'.

4-10- 1940 Law on the internment of foreign Jews in special camps by order of préfets. In 1941, nearly 40,000 foreign Jews are in camps in the unoccupied zone.
7-10-1940 Repeal of the Cremieux Ordinance granting French citizenship to Jews in Algeria.
18-10-1940 German Ordinance on the recovery of Jewish companies.
17-11-1940 Vichy places the management of internment camps under the authority of the Ministry of the Interior to the prefects.
23-12-1940 Law on the transfer of powers to the prefects to take measures in their department against 'unwanted aliens'.
29-03-1941 Paris . Creation of a General Commissariat for Jewish Affairs under the Ministry of the Interior and appointment of Xavier Vallat as Commissioner General. Regional directorates are established.
26-04-1941 New German measure to determine the status of the Jews.
28-5-1941 A German measure prohibits the movement of capital and trade in goods by the Jews.
2-6-1941 Repeal of the law of October 3, 1940 and new determination of the status of the Jews. Jews are required to submit a declaration that they are Jewish to the prefect of each department or sub-prefect of the arrondissement in which they reside.
14-6-1941 Vichy applies the status of Jews in the occupied zone to the free zone.
22-6-1941 Hitler abrogates the Molotov-Ribbentrop pact and launches "Operation Barbarossa" against the Soviet Union. At the same time, a new hunt for communists begins in France.
22-7-1941 Law on companies, assets and possessions of Jews.
13-8-1941 Recovery of radios belonging to Jews.
28-9-1941 German order to collect the proceeds of the Aryanization to the Caisse des Depôts et Consignations.
19-10-1941 Creation of a Police for Jewish Questions.
27-11-1941 Announcement in the official gazette about the removal of Jewish parliamentarians from office.
29- 11-1941 Paris. Creation of the General Association of the Israelites of France (UGIF).
9-12-1941 Vichy decrees the internment in labor camps of Jews who entered France from January 1, 1936.
12-11-1941 Hitler declares war on the U.S.A.
17-12-1941 The German occupier imposes a fine of one billion francs on the entire Jewish community. This amount will be raised from the resources deposited at the Caisse des Depôts et Consignations. Also travel restrictions for Jews.
19-1-1942 Law published in the official gazette on March 10, 1942 on the mandatory declaration by all goods subject to the imposed collection of assets or liquidation of assets, motivated as a measure of general security.
24 -3-1942 German order confirming the provisions of the decree of April 26, 1941 and reiterating the ban on Jews from exercising certain economic activities or services.
6-5-1942 Laval appoints Louis Darquier de Pellepoix as Commissioner General for Jewish Questions to replace Xavier Vallat.
11-5-1942 Statement by Darquier de Pellepoix: "The French must realize that the Jew is the main cause of their misery."
29-5-1942 German order to wearing the yellow star.
11-6-1942 Ban on Jews from practicing an artistic profession.
25-6-1942 The Germans demand the delivery of all foreign Jews in the free zone and demands that measures be taken against the French and foreign Jews in the occupied zone.
8-7-1942 German ban on Jews visiting theaters and other public places, shop visits limited between 3 pm and 4 pm.
12- 7-1942 Theo Dannecker, Chief of Jewish Affairs of the Gestapo in France, calls for the arrest of all Jews in the occupied zone.

Ernst and Johanna never wore the mandatory star of David, despite the German decree of 1942. In 1942 they lived in the so-called free zone. The letters Juif are a weak imitation of the fake Hebrew letters of the 1941 German model.

15-7-1942 Mass arrests of Jews in Paris gathered in the Vélodrome d'Hiver (indoor cycling track).
25-8-1942 The Central Consistory of the Jews of France officially protests against the arrest of Jews to the Vichy government.
26-8-1942 Mass arrests in the non-occupied zone, carried out by the gendarmes.
8/30/1942 The French bishops protest vigorously against the anti-Semitic policy of Vichy.
10/13/1942 German regulation on the declaration of the property of Jews or given by Jews to third parties.
11/11/1942 The Germans invade the southern zone n.
2-12-1942 German regulation stipulating that all goods stolen from German Jews belong to the Reich.
8-12-1942 Ban on marriages between Jews and non-Jews in France.
11-12-1942 Jews are required by law to use the word Jew on their ID card.
June 1943 An SS Kommando commanded by Alois Brunner is responsible for keeping track of the Jews of France.
27-2-1944 Vichy appointed Charles Paty de Clam Commissioner General for Jewish Questions to replace Darquier de Villepoix.
6-6-1944 Allied landing in Normandy.
15-8-1944 The 1st French Army lands in Provence.
25-8-1944 The 2nd Panzer Division enters Paris.
7-5-1945 Signing of the German surrender in Reims.

Bundesarchiv, Bild 183-H25719
Foto: o.Ang. | 1. Mai 1943

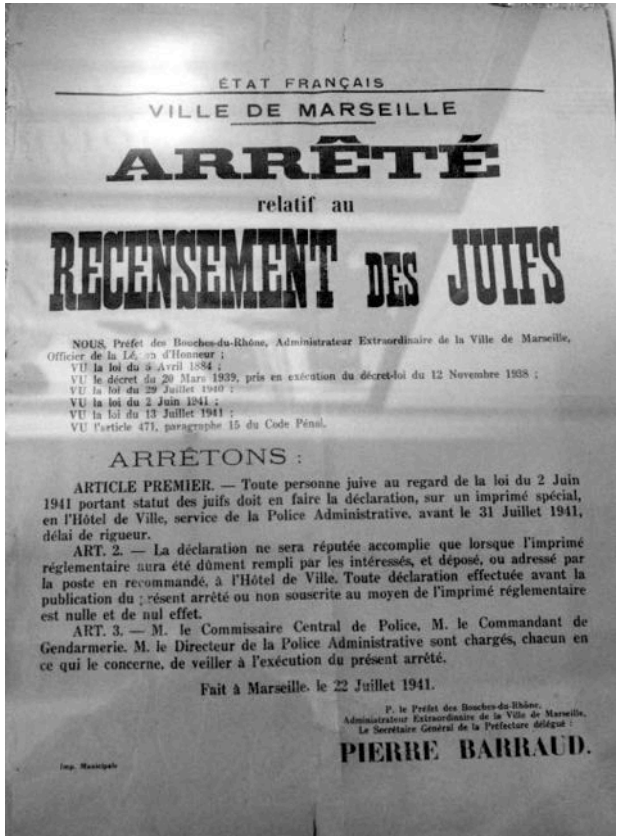
Above the French Prime Minister Pierre Laval (1883-1945) with Brigadeführer Karl Oberg (1897- 1965).
Below Oberg with Bousquet, By these two it was decided in the spring of 1942 to deport 10,000 from non-occupied France.

A symbolic image of the collaboration of the French police with the occupiers.

René Bousquet (1909-1993), cigarette in hand, satisfied with his negotiations with the occupier (Marseille, 23 January 1943)

Bundesarchiv, Bild 1011-027-1475-38
Foto: Vennemann, Wolfgang | 23. Januar 1943

Affiche voor de jodentelling in Marseille (soortgelijke affiches werden elders ook geplaatst). De telling was de voorbode van ergere vervolgingen.



ÉTAT FRANÇAIS

VILLE DE MARSEILLE

ARRÊTÉ

relatif au

RECENSEMENT DES JUIFS

NOUS, Préfet des Bouches-du-Rhône, Administrateur Extraordinaire de la Ville de Marseille, Officier de la Lé[illegible] d'Honneur ;
VU la loi du 4 Avril 1884 ;
VU le décret du 20 Mars 1939, pris en exécution du décret-loi du 12 Novembre 1938 ;
VU la loi du 29 Juillet 1940 ;
VU la loi du 2 Juin 1941 ;
VU la loi du 13 Juillet 1941 ;
VU l'article 471, paragraphe 15 du Code Pénal,

ARRÊTONS :

ARTICLE PREMIER. — Toute personne juive au regard de la loi du 2 Juin 1941 portant statut des juifs doit en faire la déclaration, sur un imprimé spécial, en l'Hôtel de Ville, service de la Police Administrative, avant le 31 Juillet 1941, délai de rigueur.

ART. 2. — La déclaration ne sera réputée accomplie que lorsque l'imprimé réglementaire aura été dûment rempli par les intéressés, et déposé, ou adressé par la poste en recommandé, à l'Hôtel de Ville. Toute déclaration effectuée avant la publication du présent arrêté ou non souscrite au moyen de l'imprimé réglementaire est nulle et de nul effet.

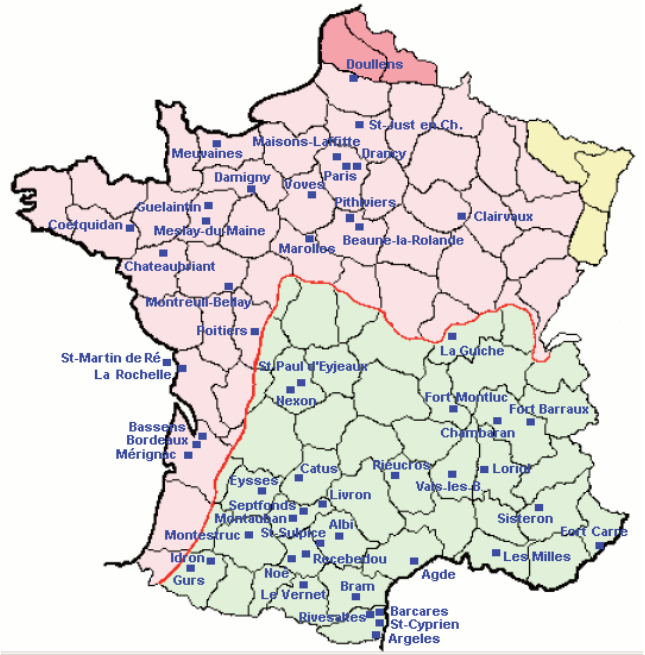
ART. 3. — M. le Commissaire Central de Police, M. le Commandant de Gendarmerie, M. le Directeur de la Police Administrative sont chargés, chacun en ce qui le concerne, de veiller à l'exécution du présent arrêté.

Fait à Marseille, le 22 Juillet 1941.

P. le Préfet des Bouches-du-Rhône,
Administrateur Extraordinaire de la Ville de Marseille,
Le Secrétaire Général de la Préfecture délégué :

PIERRE BARRAUD.

Imp. Municipale



Location of part of the French camps (showing all camps on one map requires a much larger map).

CRE = centre de rassemblement pour étrangers
= concentration camp for (enemy)aliens
CSS = centre de séjour surveillé (garded residence centre)
roma/sinti = nomads, "gypsies"
In red, camps where relatives were detained

French concentration camps

In France, for a long time, no attention was paid to the camps that the French government had built and that were managed and guarded by the French. They were more than 250, small and large, scattered throughout France. Some - of which Gurs and Drancy are more famous - served directly as assembly points for the supply of extermination camps. The whole list makes their presence more concrete than their number. In the red camps where family was held.

AGDE (ROMAINVILLE) (Hérault) Early 1939 fo,rSpanish refugees, later C.R.E.
AINCOURT (Seine-et-Oise) political detainees
ALBI (Tarn) C.R.E.
LES ALLIERS - see ANGOULEME
AMBLETEUSE (Pas-de-Calais) C.R.E.
AMNEVILLE (Moselle) C.R.E.
ANGOULEME (Charente) : CAMP DES ALLIERS roma/sinti
ANTIBES (Alpes-Maritimes) : FORT-CARRE C.R.E.
ARANDON (Isère) Jewish detainees, C.R.E.
ARC-ET-SENANS (Doubs) roma/sinti
ARGELES (Pyrénées-Orientales) Early 1939 for Spanish refugees, later C.R.E.
ARGENTAN (Orne)C.R.E.
ARGENTEUIL (Seine-et-Oise) C.R.E.
ASPRES-SUR-BUECH (Hautes-Alpes) : CAMP DE PONT -LA-DAME
ATHIS (Orne) C.R.E.
AUDIERNE (Finistère) C.R.E.
AVON-LES-ROCHES (Indre-et-Loire) : CAMP DU RUCHARD C.R.E.
AVORD (Cher) C.R.E.
LE BAN SAINT-JEAN (Russian p.o.w.)
LE BARCARES (Pyrénées-Orientales) Early 1939 for Spanish refugees, later C.R.E.
BARENTON (Manche) C.R.E. roma/sinti
BAR-LE-DUC (Meuse) C.R.E.
BASSENS (Gironde) C.R.E.
BAZOILLES (Vosges) C.R.E.
BEAUNE-LA-ROLANDE (Loiret) After May 1941 Jewish detainees
BELLEVUE - see MEUVAINES
BENGY-SUR-CRAON (Cher) C.R.E.
BETHUNE (Pas-de-Calais) C.R.E.
BLOIS (Loir-et-Cher) : SILO C.R.E.
LA BONNELLE C.R.E.
BOURG-LASTIC (Puy-de-Dôme) C.R.E.
BOURG-ST-JULIEN (Loir-et-Cher) C.R.E.

BOURGES (Cher) C.R.E.
BOURGOIN (Isère) C.R.E.
LA BRACONNE (Charente) C.R.E.
BRAM (Aude) Early 1939 opgericht for Spanish refugees, vluchtelingen, later concentration camp for Jews.
BRENS (Tarn) mixed category camp for women
BRIEY (Meurthe-et-Moselle) C.R.E.
CARPIAGNE (Bouches-du-Rhône) roma/sinti
CARROUGES (Orne) C.R.E.
CASCARET (Gard) C.R.E.
CASSENEUIL (Lot-et-Garonne)
CATUS-CAVALIER (Lot) C.R.E.
CATUS-VILLARY (Lot) C.R.E.
CEPOY (Loiret) C.R.E.
CHABANE (Ardèche) C.R.E.
LE CHAFFAUT (Basses-Alpes)C.R.E.
CHAMBARAN (Isère) C.R.E. Germans
CHANCELADE (Dordogne)
CHANTONNAY (Vendée) C.R.E.
LA CHAUME - zie LES-SABLES-D'OLONNE
CHATEAUBRIANT (Loire-Atlantique)
CHAZELLESÉ-SUR-LYON (Loire) C.R.E.
CHELLES (Seine-et-Marne) C.R.E.
LE CHEYLARD (Ardèche) C.R.E.
CHIBRON (Var) C.R.E.
CHOISEL-CHATEAUBRIANT (Loire-Inférieure) political detainees and roma/sinti C.S.S.
CLAIRFOND - see PORTET-SUR-GARONNE
CLISSON (Loire-Inférieure) : CAMP DU GRAND-SAUNIER, in GETIGNE C.R.E.
COETQUIDAN (Morbihan) C.R.E.
CORAY (Finistère) roma/sinti
COUDRECIEUX (Sarthe) roma/sinti
DAMIGNY (Orne) C.R.E.
DAMPIERRE (Calvados) C.R.E.

DARDILLY (Rhône) : FORT DU PAILLET mixed
DOMERAT (Allier) : CAMP DU FE DE LA GENEBIERE C.R.E.
DOMFRONT (Orne) C.R.E.
DOULLENS (Somme) from May 1941 on, political detainees
DRANCY (Seine) After augustus 1941 transit camp for jewish dportees to Auschwitz
DREUX (Eure-et-Loir) C.R.E. (moved to TENCE, Haute-Loire)
ECROUVES (Meurthe-et-Moselle) Political detainees
L'EPINAY (Orne) C.R.E
LES ESSARTS-VARIMPRE (Seine-Inférieure) C.R.E
ETAPLES (Pas-de-Calais) C.R.E
EYSSES (Lot-et-Garonne) Political detainees
FALAISE (Calvados) C.R.E.
LE FAUGA (Haute-Garonne) C.R.E.
LE FE DE LA GENEBIERE - see DOMERAT
FORCALQUIER (Basses-Alpes) C.R.E.
FORT-BARRAUX (Isère) C.R.E. later mixed C.S.S.
FORT-DU-PAILLET - see DARDILLY
LA FOUILLOUSE (Loire) C.R.E.
FRANCILLON - zie VILLEBARON
FRESNAY-SUR-SARTHE (Sarthe) C.R.E.
FLEURY-LES-AUBRAIS (Loiret) : CAMP DE LA VERRERIE,
LES AYDES GAILLON (Eure) political detainees, common criminals
LES GARRIGUES - see ST-NICOLAS
GETIGNE (Loire-Inférieure) : CAMP DU GRAND- C.R.E.
GONDREVILLE (Loiret) C.R.E.
GORGES (Loire-Inférieure) C.R.E.
GRAND CHAMP (Loir-et-Cher) C.R.E.
GRANDVILLE (Oise) C.R.E.
GREZ (Mayenne) roma/sinti
LA GUICHE (Saône-et-Loire) started in 1941 as sanatorium
GUELANTIN - voir MAYENNE
GURS (Basses-Pyrénées) early 1939 for Spanish refugees then C.R.E. And Jews; in 1942- Johanna Schoemann november 1942 - juliy1943)
HARCHECHAMP (Vosges) sub-camp of NEUFCHATEAU (Vosges)
HAUTEVILLE (Ain) C.R.E.
HESDIN (Pas-de-Calais) C.R.E.
HURIEL (Allier) C.R.E.
JARGEAU (Loiret) Gypsies
JUDES - zie SEPTFONDS
LAMBESC (Bouches-du-Rhône) C.R.E.
LA LANDE-DES-MONTS (Ille-et-Vilaine) Jews
LENS (Pas-de-Calais) C.R.E.
LIBOURNE (Gironde) C.R.E.
LIMOGES (Haute-Vienne) C.R.E.
LINAS (Seine-et-Oise) roma/sinti
LISIEUX (Calvados) C.R.E.

LORIOL (Drôme) older people C.R.E.
MAIZIERES-LES-METZ (Moselle) C.R.E.
LE MALZIEU-VILLE (Lozère) C.R.E.
MANOSQUE (Basses-Alpes) C.R.E.
MARMAGNE (Côte-d'Or) C.R.E., moved to LES GARRIGUES and LES MILLES
MAROLLES (Loir-et-Cher) C.R.E.
MARSEILLE (Bouches-du-Rhône) : HOTEL BOMPARD, HOTEL TERMINUS DU PORT , HOTEL DU LEVANT Jewish women and children
MARTINET C.R.E.
MATTAINCOURT (Vosges) staellite camp of MIRECOURT (Vosges)
MAZERES (Ariège) C.R.E.
MAYENNE (Mayenne) : CAMP DE GUELAINTIN C.R.E.
LES MEES (Bouches-du-Rhône) C.R.E.
MENDE (Lozère) : CAMP DU RIEUCROS
31-1-1939 for Spanish refugees, later aliens
MERIGNAC (Gironde) mixed, open in 1941
MESLAY-DU-MAINE (Mayenne) C.R.E.
METZ (Moselle) C.R.E.
MEUVAINES (Calvados) : CAMP DE BELLEVUE C.R.E.
MIGNERES-GONDREVILLE (Loiret) C.R.E.
LES MILLES (Bouches-du-Rhône) concentration camp for Jews
MIRECOURT (Vosges) C.R.E.
MOISDON-LA-RIVIERE (Loire-Inférieure) Gypsies
MOLOY (Côte-d'Or) Roma/sinti and aliens
MONSIREIGNE (Vendée) Roma/sinti
MONTARGIS (Loiret) C.R.E.
MONTAUBAN (Tarn-et-Garonne) C.R.E.
MONTBARD (Côte-d'Or) C.R.E.
LE MONT-DORE (Puy-de-Dôme) C.R.E. mixed
MONTENDRE (Charente-Inférieure) Roma/sinti and aliens
MONTGUYON (Charente-Inférieure) C.R.E.
MONTREUIL-BELLAY (Maine-et-Loire) Roma/sinti
MONTSURS (Mayenne) Roma/sinti
LA MORELLERIE (Indre-et-Loire) Roma/sinti
LA MOTTE-BEUVRON (Loir -et-Cher) roma/sinti and aliens
MOURMELON (Marne) also named BOUZY
MULSANNE (Sarthe) gypsies
NEUFCHATEAU (Vosges)
NOE (Haute-Garonne) CSS (Ernst Schoemann, 1943)
POITIERS, ROUTE DE LIMOGES (Vienne) Siegmund & Emma Schoemann, Siegfried Meyer
PORT-LOUIS (Bouches-du-Rhône)
RIVESALTES (Pyréées Orientales) (Johanna Schoemann, 1942)
ROSIERES-EN-SANTERRE (Somme) C.R.E.
ROUILLE (Vienne) mixed

LE RUCHARD - zie AVON-LES-ROCHES
LES SABLES-D'OLONNE (Vendée) : CAMP DE LA CHAUME C.R.E.
SALAUMINES (Pas-de-Calais) C.R.E.
SALIERS (Bouches-du-Rhône) roma/sinti
SEPTFONDS (Tarn-et-Garonne) : CAMP DE JUDES Early 1939 for Spanish refugees, later C.R.E.
SERIEGE (Hérault) C.R.E.
SIGNES (Var)C.S.S. Political detainees
SIONNE (Vosges) satellite of NEUFCHATEAU
SISTERON (Basses-Alpes) C.R.E.
Political detainees C.S.S. Common criminals
SOURIOUX - zie VIERZON
ST-ANTOINE (Tarn), in ALBI : CAMP DE LA VISCOSE C.R.E.
ST-CYPRIEN (Pyrénées-Orientales) Early 1939 for Spanish refugees, later C.R.E. - Siegfried Meyer, 1940)
ST-DENIS (Seine) C.R.E.
ST-GERMAIN-LES-BELLES (Haute-Vienne) C.R.E.
ST-JEAN-DE-LA-RUELLE (Loiret) after November 1940 politiical detainees
ST-PAUL D'EYJEAUX
ST-PONS (Hérault) C.R.E.
ST-SAVIN (Isère)C.R.E. ex-Austrians
ST-SULPICE-LA-POINTE (Tarn) C.R.E. Politieke gevangenen v.a. 1939
TALENCE (Gironde) C.R.E.
TENCE (Haute-Loire) C.R.E.
THILL
TOULON (Var) C.R.E.
TOULOUSE (Haute-Garonne) : STADE DU TOEC
LES TOURELLES (PARIS)
TRELISSAC (Dordogne) C.R.E.
TROYES (Aube) : CAMP JULES-FERRY mixed
UZES (Gard) C.R.E.
VALOGNES
VALLON-EN-SULLY (Allier) : CHATEAU DE FREMONT C.R.E.
VALS-LES-BAINS (Ardèche) political detainees
LES VAUDEURS (Yonne) mixed
VEDENNE (Vaucluse) C.R.E.
VENISSIEUX (Rhône) C.R.E.
LE VERNET (Ariège) begin 1939 First for Spanish refugees, later C.R.E. (Leo Weinhausen, 1942)
LA VERRERIE - see FLEURY-LES-AUBRAIS
VERUCHES (Loiret) C.R.E.
VIENNE (Isère) C.R.E.
VIERZON-LES-FORGES (Cher) : CAMP DE SOURIOUX C.R.E.
VIF (Isère) C.R.E. Saar
VILLEBARON (Loir-et-Cher) : CAMP DE FRANCILLON C.R.E.

Le Vernet (pictured right and below), was not far of the Pyrenees, halfway between the Atlantic Ocean and the Mediterranean Sea.

VILLEMALARD (Loir-et-Cher) C.R.E.
VILLERBON (Loir-et-Cher) C.R.E.
VILLERS (Vosges) satellite of MIRECOURT
VISCOSE - see ST-ANTOINE
VITRE (Ille-et-Vilaine) C.R.E.
VOVES (Eure-et-Loir) after early 1942 political detainees
WOIPPY (Moselle)

GTE number 533 in Saint-Vincent-de Charpey in the Alps, an example of a labor camp for chopping wood.

French labour camps

Labour camps in France are at least as unknown and forgotten as in the Netherlands. The number is so large that a list would fill many more pages than that of the French concentration camps. There were more than 900. The groups of "prestataires" (a euphemism for forced labourers) varied in size, from about 50 to several hundred.

Jules Meyer was the son and intended successor of cattle and horse trader Louis Meyer from Sinzig. Like Johanna's brother Siegfried, he was first brought from Belgium to Saint-Cyprien. He left the camp to join a GTE in Fourquevaux. Later he was able to settle in Nailloux under the supervision of the gendarmerie as a tenant. He was deported a few days before Siegfried and died during the evacuations from Auschwitz in 1945. He was a close acquaintance of Ernst and Johanna Schoemann.

Ernst once said that after Johanna was deported to Rivesaltes in October 1942, he was compelled to live in the Haute-Savoie and was put to work in a kind of camp to chop wood. It must have been a Groupement de Travailleurs Etrangers.

There were also labour camps in France in addition to concentration camps. They were not set up by the Vichy regime but had been set up before the war under the Third Republic and Prime Minister Edouard Daladier. They were then part of the repressive refugee policy. France had the experience of labour camps where convicted criminals were held under duress while being supervised by guards during their heavy work. These camps (bagnes) played a role in France's colonial policy. The most infamous, Cayenne in French Guyana, is known from the book and movie Papillon.

Male refugees between the ages of 18 and 55 were initially labelled work-shy, superfluous and unwanted (indésirables). A law of April 1939 determined the services that refugees had to make in exchange for asylum. This law created labour companies (Compagnies de Travailleurs Etrangers, CTE), led by military personnel, and obliged to contribute to the execution of defence works. Their accommodation was meagre. Usually in the hastily built barracks far from civilization.

After France was defeated in May 1940, the Vichy regime had a organization ready to lock up and exploit political enemies and Jewish refugees. The Vichy regime thus had 80.000 people at its disposal. The CTEs were converted into GTEs, groupements, on September 27, 1940 the travailleurs étrangers. More than a million French soldiers were in captivity, and the regime covered part of this shortfall through the unpaid labour of refugees. Not just for the French economy, by the way. They delivered thousands of Spanish refugees to the Germans. In addition, they sequestered Jewish men into so-called "Palestinian groups" supposedly to prepare them for emigration to Palestine (then under British Mandate). In addition, some Groupements de Travail functioned as penal camps for forced labourers who "misbehaved". This is the case, for example, of Muret, near Toulouse and Fleurance in the Gers département.

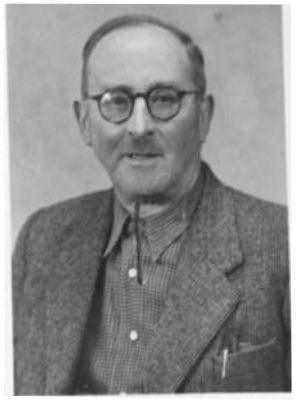
When on August 26, 1942, the great round-up was carried out in the non-occupied zone, with the aim of delivering 10.000 Jews to the Germans, the Jewish workers in the groupements were trapped like rats. In a small number of cases, young Jewish men had been given the opportunity not within a group, but to work with a farmer or even as sharecroppers on a farm. Their status changed from interned labourer to supervised worker. However, that semi-freedom turned into confinement for some when, just before the August 1942 roundup, they were lured or taken to the labour camps under false pretences and deported.

This tory is based on archival material and on the article Zwischen Shoa und Überleben. Das Schicksal jüdischer Familien aus Sinzig by Rudolf Menacher und Hans-Ulrich Reiffen

Jules, Louis and Rosa Meyer in Belgium and in Nailloux

How Jules Meyer was acquainted with Ernst and Johanna can no longer be ascertained. But when he was arrested in 1942, he gave Ernst and Johanna's farm in Monestrol as his home address, so he knew them well.

Jules and his parents Louis and Rosa



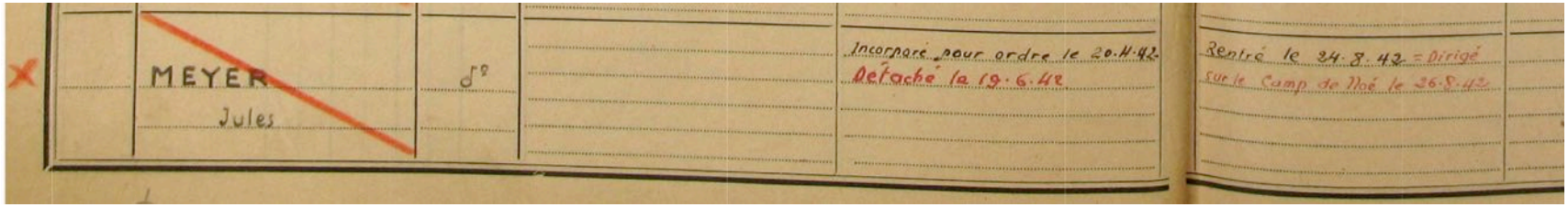
The Louis Meyer family lived in Sinzig at Bahnhofstrasse 6, now Barbarossastraße. Beside the house belonged there were two stables and a barn which are now gone. Louis Meyer led a thriving horse and cattle trade. He mainly bought and sold Belgian draft horses that were mainly used in agriculture. His knowledge of the border regions proved useful in the time of the persecution of the Jews. According to his son Richard, Louis Meyer spoke Flemish well. He was married to Rosa Meyer, a daughter of Abraham Meyer from Sinzig. The Meyer couple had three sons: Julius, Carl and Richard.

Julius Meyer was the second emigrant of the Meyer family. The first was his brother Carl who went to England in April 1934 left and settled in London, where he married already in 1935. The Meyer sons belonged to a generation of young Jews who realized early on that they had no future in Germany and were therefore prepared to seek their fortune abroad. His father Louis visited Palestine in 1934 and in 1936 for emigration, but in vain. Before the Nazis' election victory, Julius was destined to take over his father's business after his retirement. In 1933 everything changed. He hoped to be able to use his experience in agriculture and livestock farming abroad to be economically independent. In Sinzig his life was made miserable. In January 1936 he was sentenced to a fine of 25 marks or five days in prison for a violation of an ordinance. This ordinance was one of many measures taken to keep Jews out of the workforce. He then fled across the Belgian border in the direction of Kelmis/La Calamine in the triangle southwest of Aachen, where Louis Meyer had bought a house with foresight. Julius farmed for a while. Julius commuted for some time between Germany, Belgium and Luxembourg, partly to settle the formalities of his stay in Belgium. In July 1937, the Belgian Ministry of Justice ruled against further residence: he had to leave Belgium before 30 August 1937.

Julius didn't leave it at that. He found a Jewish feed company in Antwerp willing to offer him a contract. He got into his car towards Luxembourg and arranged a visa from Luxembourg to Belgium. In 1938 he was registered in Liège as an independent horse trader. He tried to earn his living by getting orders from private individuals but was reprimanded for this by the Luxembourgish authorities. On July 1, 1938, he sold the Plattsegel farm and moved to Rocour. At the so-called Kristallnacht, on November 10, 1938, Louis was arrested and imprisoned in Koblenz. His belongings had been smashed to smithereens. He was released after he stated he was going to emigrate to Australia. Instead, Louis travelled to his son Julius in Rocour in December 1938. His papers were not in order and that led to difficulties. Nevertheless, they managed to stay in Belgium. His wife Rosa stayed behind in Sinzig and tried to send as much of their household effects as possible to Belgium via a moving company. However, none of that cargo ever arrived. She sought the help of a border official who was friends with her husband and joined a dozen refugees. Through the harsh cold of the High Fens she

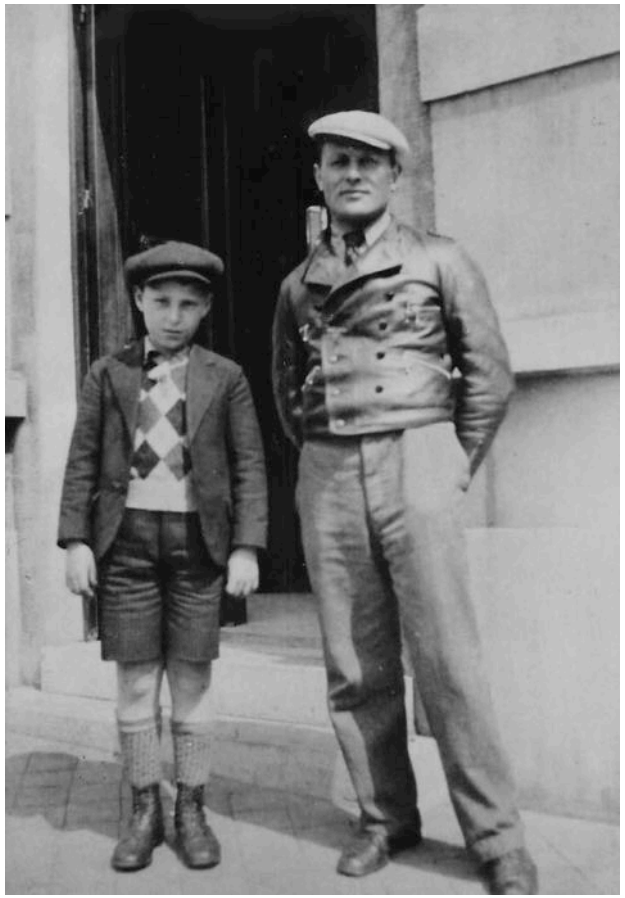
The farm Le Barou in Nailloux. The map shows the distance between Le Barou (red circle above) and Borde Haute (red circle below).

arrived on foot and without papers to her son and husband.
Richard had moved illegally from Aachen to Luxembourg in May 1938, where he was able to meet his eldest brother Julius. In March 1939 he crossed the border without a visa and joined his parents and brother. In May 1939 he managed to get a travel visa to England and left. He only had his high school education and a short period as a butcher's apprentice on his CV and had to settle for casual work to keep himself alive.
In March 1940, the Meyer family moved to Tongeren, where they applied for registration in the aliens register.
For them, being Jewish as well as being German was disadvantageous. The Belgian government had a dismissive attitude towards them as Jews and mistrusted them as Germans. On April 22, 1940, Julius was arrested for espionage but released the next day. That respite was short-lived.
On May 9, 1940, Julius and Louis - like about 20,000 Jewish immigrants and refugees - were rounded up and sent to the French concentration camp Saint-Cyprien Plage (as was Siegfried Meyer, Myriam's uncle, the youngest brother of Johanna Schoemann). Siegfried probably had a contact there with Julius and Louis Meyer. Rosa was left alone in Tongeren. But while Siegfried was able to leave Saint-Cyprien because his French sister and brother-in-law stood surety for him, Louis and Julius were sent to the Gurs concentration camp (near the Spanish-French border in the West) (ilôt J, baraque 15 to be precise). Father and son survived the typhus epidemic of the summer of 1940 unscathed. Because Julius was young and healthy and also familiar with farming, he managed to leave Gurs. First by being included in a Groupement de Travailleurs Etrangers, working on a farm and then as the tenant of a farm. He ended up on a farm in Fourquevaux (where Ernst and Johanna Schoemann also stayed) and in November 1941 on the farm Le Barou in Nailloux (Haute-Garonne), a short distance from Monestrol, the birthplace of Myriam. He remained subordinate to the military authority of the GTE 513 of Muret, had to report regularly and was given limited freedom of movement. Meanwhile, he did everything he could to send food parcels to his father and get him released. At the beginning of June 1942, it was successful and Jules was able to offer his father accommodation on his farm. Shortly afterwards Rosa arrived. It had been the intention of the Belgian authorities to send her to the Mechelen assembly camp to await transport to Poland, but she had managed to escape in June 1942 and made her way through occupied Belgium, through occupied France and through the demarcation line. to fight. Usually, that was on foot and some-



Jules Meyer on the list of "foreign personnel" of the GTE nr 513 in Muret.

A pre-war photo of Julius in Sinzig.



times wading through rivers. She needed a month to reach her goal.

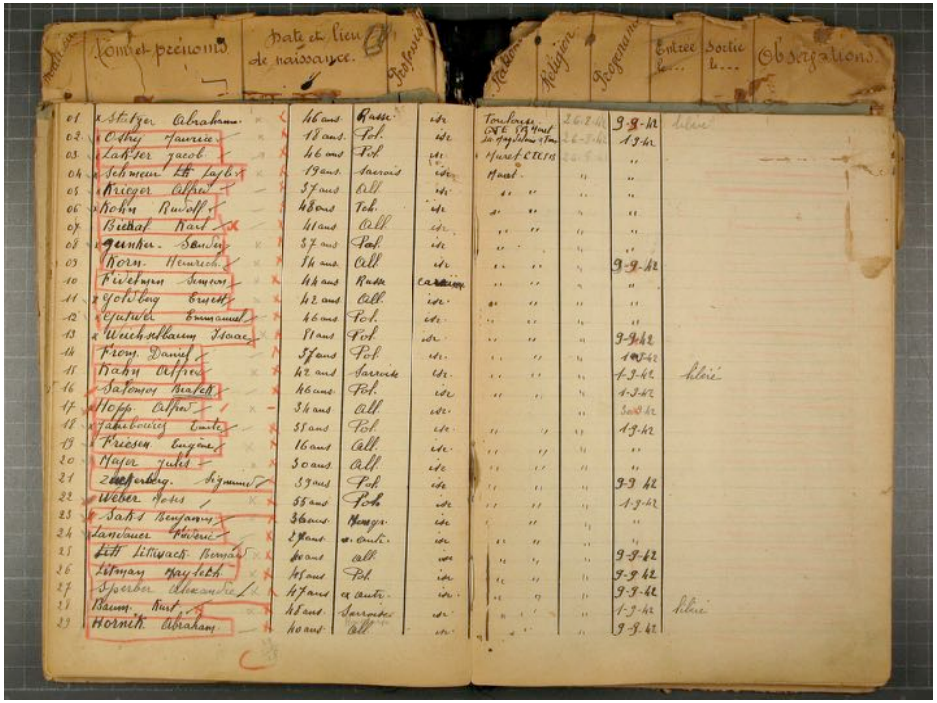
Once again, the peace was short-lived. She was arrested on August 14, 1942, because she did not carry any ID, but was released pending a decision. in full swing. Julius had been called back to Muret's GTE but sent back to the farm. He was recalled on August 24, probably under false pretences, after which the camp of the GTE of Muret was hermetically sealed. From there he was taken two days later to the assembly camp of Noé and put on the train to Drancy on September 1, 1942. On September 4, 1942, he and about 1000 others were part of transport number 28 to Auschwitz, but his parents did not know that yet. The train stopped in Cosel. There he must have been selected for forced labor.

Julius's departure was a traumatic experience for Louis and Rosa. They were left shattered, wondering if Julius had volunteered. It is quite possible that this was the case. One element is that staying away was tantamount to desertion, as the GTEs were subject to military jurisdiction. And furthermore, Julius may have answered the call assuming that his parents would otherwise be arrested. An indication of this is the advice of the police chief of Toulouse for the decision on whether or not to deport Rosa on November 7, 1942: "On August 14, 1942, the person concerned crossed the demarcation line clandestinely, coming from Belgium, to join her man who had been released from Gurs camp. She is under house arrest in Nailloux. I do not consider it necessary to take any punitive action against her, as she is in the process of obtaining a regular residence permit."

Such a lenient recommendation would never have been issued if Julius had chosen to go into hiding. Then a hiding place had to be found for his parents in the very short term or they would have been arrested. Incidentally, the commissioner could no longer issue this recommendation a week later: on November 11, 1942, the so-called free zone was taken under the control of the Germans by the Germans. walked on foot during Operation Anton, part of Operation Attila. For Julius, September 4th 1942, was the beginning of a terrible time; first with the selection at Cosel, where young men were taken from the wagons before arriving at Auschwitz and assigned to one of the German companies that used forced labour they "rented" from the SS. Jules died on a death march from Auschwitz to Dachau.

Louis and Rosa moved into a rented house in Nailloux and spent the rest of the occupation in the village. After the liberation of September 11, 1944, they remained in Nailloux for another year. That was the time it took to complete all the formalities for their return.

Despite this, their return to Belgium did not go smoothly. After the occupation, the Belgian government was equally unwilling to facilitate Jewish refugees' integration into Belgian society or to help them with their procedures. It started with Louis and Rosa having to ensure that the attachment on their property was lifted was placed by the Belgian govern-

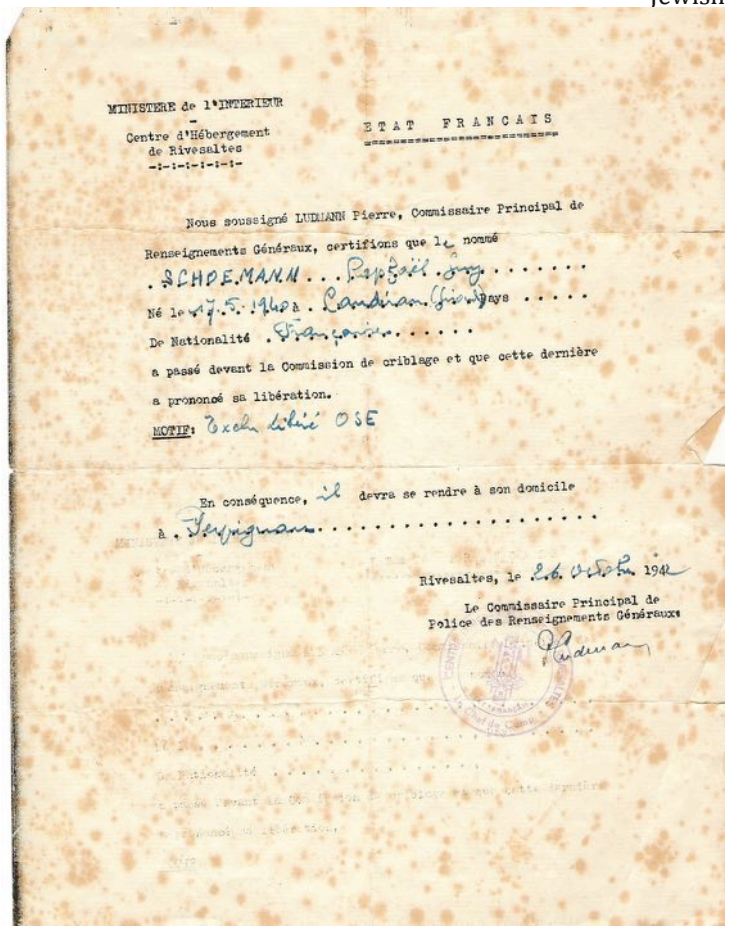


Julius Meyer, number 20 on the list of arrivals and departures from Noé concentration camp, 1942

ment because they had German nationality. Then the difficulties continued by refusing Louis a work permit. Reason: the person concerned would not contribute to the Belgian economy. All this despite the intervention of the Jewish organizations in Brussels who did support them and clearly explained the persecution of them and their son Julius. And despite the fact that their son Carl was part of the English army and asked the Belgian authorities to help his parents. The impossibility of building a decent life in Belgium contributed to Louis and Rosa's decision to return to Sinzig turn to pick up the thread again. Despite Louis' retirement age. But also in the Federal Republic life of returning Jews was not a bed of roses. The economic conditions in the cattle trade and especially the horse trade had changed drastically and Louis could no longer rely on his old networks. All in all, the return ended in a fiasco. They accepted the invitation of their two English sons Richard and Karl. The latter, meanwhile, was called Charles May. Rosa died in 1968 and Louis in 1973. The grief over the departure and death of their son was always present.
The mayor of Nailloux, Michel Dutech was surprised when he was approached to ask what the municipality was doing to commemorate Julius Meyer. That name was unknown to him. But on May 8, 2014, Julius was first commemorated in Nailloux at Remembrance Day.

The OSE – Oeuvre de Secours aux Enfants – and the rescue of Jewish children in France

The decision to release Guy from Rivesaltes (officially called an asylum centre), was signed on October 26, 1942, by Police Commissioner of the Security Service Pierre Ludmann. According to the text, he was expected (as a two-year-old) to travel to Perpignan. The addition of the abbreviation OSE shows that the OSE was involved. Two weeks later, the non-occupied zone had became occupied.



MINISTERE de l'INTERIEUR

Centre d'Hébergement de Rivesaltes

ETAT FRANCAIS

Nous soussigné LUDMANN Pierre, Commissaire Principal de Renseignements Généraux, certifions que le nommé

. SCHOEMANN ... Rapport Guy .....

Né le 17.5.1940 à . Landivisiau (Finistère) .....

De Nationalité . Française .....

a passé devant la Commission de criblage et que cette dernière a prononcé sa libération.

MOTIF: Exclu libéré OSE

En conséquence, il devra se rendre à son domicile à . Perpignan .....

Rivesaltes, le 26 Octobre 1942

Le Commissaire Principal de Police des Renseignements Généraux

Ludmann

Guy and Doris were taken to the Rivesaltes concentration camp with Johanna in October 1942. They were taken from the camp by the OSE to a shelter in Montesquieu-Lauragais.
What kind of organization was OSE?

The Oeuvre de Secours des Enfants OSE was founded on October 28, 1912, by a group of Jewish doctors and academics in Russia. Their goal was to improve the social position and health of needy Jewish families. After the Russian Revolution, the OSE was expelled from Russia. She moved to Berlin. In 1933, when Hitler came to power, the OSE moved again, this time to Paris. In June 1940, the shelters of the OSE had to move to the non-occupied zone.

At the beginning of the war, the OSE was authorized by the Vichy government to provide medical assistance in the camps of the South of France, in particular, Rivesaltes, Gurs and Agde, where the conditions and hygiene were abysmal. OSE employees (mainly women) not only used legal means but also smuggled children out of the camps. In 1942, 1.200 children were housed in 14 OSE shelters in this way, ten of which were in the non-occupied zone. After the raids of the summer of 1942, 600 children were taken from the concentration camps in the South. Some were able to obtain visas to the US with the help of the Joint and the ASC (the Quakers). When Johanna was imprisoned in Rivesaltes with the children, there were almost no children left in that camp. The OSE could therefore start work immediately upon their arrival and within two weeks the OSE employee managed to get permission to take them out of the camp. In Perpignan, there was an office of the OSE. The usual route for the children was that they first went to a shelter by the sea in Palavas-les-Flots, where they were deloused and provided with clean clothes. Picking up the kids Guy and Doris wwere in the nick of time. Because on November 11th, the non-occupied zone was overrun. So that was a critical moment and at that moment the family was completely torn apart. Another shelter was found for Guy and Doris in Montesquieu-Lauragais, a short distance from the farm where they had lived. Their GP, Dr. Combes, may have played a role in this. Meanwhile, Ernst also had to be informed 500 km away. But at that moment he could not go anywhere to fetch the children, because he had no safe conduct. He did not succeed until January 1943, when he returned to the farm. He never told how he got the children back on the farm.

At that time the OSE had become a resistance organization and they used other methods. The children were given false papers and taken to non-Jewish hiding places. At the end of the war, the OSE had managed to save in total more than 6.000 children.

The relatives who fled to Belgium

Nathan en Hedwig Meyer, grootouders van Myriam, naar Weywertz gevlucht in 1935. In 1940 naar Frankrijk gevlucht. Zij hebben de oorlog overleefd.

Nathan and Hedwig Meyer, grandparents of Myriam: fled to Weywertz in 1935, then fled to France in 1940. They survived the war.

Siegfried Meyer, uncle of Myriam, son of Nathan and Hedwig. Captured in May 1940 and deported to France. Died in camp Langenstein-Zwieberge in April 1945.

Elise Barth and Rosa Kaufmann, older sisters of Nathan: fled in 1938; were deported in 1942 from Mechelen to Auschwitz and killed.

Helene Kaufmann, the younger sister of Hedwig, with her husband Leo and their daughter Edith: fled in 1939. They spent the war in Brussels and survived and emigrated to America.

Adele, sister of Leo Kaufmann together with her husband Benjamin Weinhausen, their daughter Auguste and their son Leo. Adele, Benjamin and Auguste were deported from Mechelen and died in Auschwitz. Leo met Siegfried in the Drancy transit camp near Paris. He also died in Langenstein-Zwieberge in April 1945, where he and Siegfried ended up when camp Blechhammer was evacuated.

De Duitse bezetting en gewillig België

From 1935 on several relatives sought refuge in Belgium.
First the parents of Johanna, Myriam's mother, and Siegfried her younger brother, then the two eldest sisters of grandpa Nathan and then Helene, the younger sister of grandmother Hedwig, with her husband Leo and daughter Edith. Helene's sister-in-law, Adele Kaufmann, her husband and two of her children also fled to Belgium.
Grandpa Nathan also had his older sisters Elise and Rosa come to Belgium. They were deported from the Dossin barracks in Mechelen.

After the First World War, the democratized Belgian state developed a protectionist immigration policy that took its definitive shape in the early 1930s. Immigration was only tolerated if it did not harm the private interests of Belgians. A cultural and economic protection of the nation relegated foreigners to second-class citizens. While in the 1920s those forced to leave their country still gained entry to Belgium in the guise of regular immigrants, this was no longer possible in the crisis years of the following decade. The refugees from Nazi Germany at the time had to claim asylum, but Russian and Armenian refugees who had already been admitted under international protection also had to demand more generous hospitality so that their social position in Belgium would not be totally marginalized. For the already settled refugees, the migration policy was softened somewhat, because the policy makers realised, spurred on by an international refugee lobby, that these refugees were in Belgium to stay. The newcomers, especially refugees from Nazi Germany, had to be recognized through an individual assessment of the asylum application. Jewish refugees were considered second-class refugees in Belgium and elsewhere, reflecting their milder persecution until 1938. Second-class refugees who were only temporarily protected so that they could seek a permanent asylum country. When, from 1938, the brutality of the persecution of the Jews equaled that of political opponents, the Jews of Germany in Belgium remained deprived of recognition as refugees. The asylum authority cracked under the (migration) pressure from Nazi Germany. It grossly neglected its mission to protect refugees by collectively continuing to deny refugee status to the Jews of Nazi Germany. An intrusive executive demanded more room for maneuver and this at the expense of the moral authority of the asylum authority. The 'statutory inferiority' of the Jewish refugees undermined the legitimacy of their flight. In this sense, the state-defining power fueled a xenophobic and anti-Semitic agitation. In Nazi Germany's other neighboring countries, the radicalization of the persecution of the Jews in Nazi Germany from March 1938 led to the radical abandonment of humanitarian policies for these refugees. This break in the Western European consensus, together with the growing reluctance of the overseas countries to accept refugees, was the death sentence for the international refugee regime. Apart from a brief experiment led by Joseph Pholien and partly because of this, Belgium continued to temporarily protect the Jewish refugees. Pholien's experiment of a (collective) expulsion of uninvited Jewish refugees, supposedly to cut the grass from the feet of the xenophobic agitation, was only have a short life. The fierce criticism that this policy option endured meant that this police approach had long been taboo. The pressure of an assertive refugee lobby, together with Jewish aid organizations that supported these refugees unconditionally (financially), ensured lasting generosity. Belgian

The former vagrant colony of Merksplas was opened to refugees from 1938 on. A stay in Merksplas was not imposed as a punishment, but it did mean that the refugees were isolated from the Belgian population.

political leaders long continued to acknowledge that those fleeing German anti-Semitism had legitimate reasons to do so, without formally acknowledging their refugee status. The Jewish refugees continued to be tolerated in order to enable them to organize their initial emigration. Their transit stay became more and more a joke in 1938 and 1939, with the closing of more and more borders in the new world. Jewish refugees were in transit, but where exactly was anything but clear. This exceptional Belgian attitude led to a shift in the direction of the German refugee flow Belgium and an over-surveying of Jewish aid organisations. It was only with the start of the Second World War that the advocates for a heavy-handed policy were heard again. The manager of the Public Security, Robert de Foy, received more attention, mainly thanks to the army leadership who saw a spy in every German, with his plea for a radical expulsion of all illegal immigrants. This internal pressure led the Belgian authorities to tack in March 1940 and degrade Jewish refugees to illegal immigrants. The consequences of this change of course were minor, first because of the German unwillingness to allow these Jews to return and then because of the German invasion, which deprived the Belgian policy makers of the implementation of this painful political decision.

(from The turbulent emergence of a refugee policy in Belgium (1918-1940) Frank Castaecker and Anne Morelli)

Anti-Jewish regulations in Belgium

The persecution of the Jews in Belgium started in the autumn of 1940 after five months of occupation. From then on, the first anti-Jewish measures were surreptitiously announced by the German military administration in Brussels. No one thought of deportation or extermination at the outset. Perhaps not the Militärverwaltung, but certainly not the Belgian Secretary-General of the Interior who instructed the municipalities to draw up a register of Jews, as had been decreed by the occupier. For almost two years, from October 1940 to September 1942, issued eighteen anti-Jewish decrees; three in 1940, five in 1941 and ten in 1942.(summary Marc Michiels & Mark Van den Wijngaert)

28 October 1940
Regulation on the removal of Jews from offices and positions.

31 May 31 1941
Additional economic measures against Jews included reporting had to give up their possessions and put their money at the disposal of the occupier, that companies ordered by the occupier could be closed and that they could no longer own a radio set.

31 May 1941
Changes and explications of the decree of 31 May 1941 were cast in a new administrative form.

29 August 1941
Ordinance containing restriction of freedom of movement. The occupier imposed a curfew on the Jewish population and Jews were only allowed to settle in Brussels, Antwerp, Liège or Charleroi.

25 November 1941
Regulation establishing an Association of Jews in Belgium. Registered Jews had to join this association.

1 December 1941
Ordinance concerning the Jewish school system.

Jewish students were excluded from the public, Catholic and private schools, i.e. schools with a non-Jewish denomination. The Association of Jews was tasked with organizing a separate Jewish educational network.

17 January 1942
From then on, the Belgian borders were closed to Jews and they were no longer allowed to travel abroad.

11 March 1942
Ordinance concerning the employment of Jews in Belgium.

22 April 1942
Ordinance cancelling the property of Jews who had lost their German nationality in favour of the German Reich.

8 May 1942
Jewish employees were only allowed to work in groups and had to be kept separate from non-Jewish employees at all times.

27 May 1942
Jews from the age of six were obliged to wear the yellow Star of David when they appeared in public.

27 May 1942
Decree detailing the implementation of the previous decree.

1 June 942
By this decree Jews were no longer allowed to practice a medical profession.

1 June 1942
The curfew was introduced for Jews. They were obliged to stay indoors between 8 pm and 7 am.

1 August 1942
This new regulation laid down the administration and liquidation of the confiscated property of Jews by the Brüsseler Treuhandgesellschaft.

21 September 1942
This Ordinance regulated the prohibition of legal acts on movable assets of Jews and entailed the definitive elimination of Jewish companies.

Nathan Meyer 1884 - 1957
Hedwig Kaufmann 1892 - 1951

The great-great-grandparents of Manu and Natan, the grandparents of Oma Myriam and parents of great-grandmother Johanna.

Nathan (between his brothers Max (1881) and Julius (1886) and before them the sisters: Elise (1874), Rosa (1876), Karoline (1878), and Sophie (1890) .
The picture was probably taken in 1918, immediately after the brothers' return from the front.Elise had married in 1893, Rosa in 1898 and Karoline in 1904. The youngest, Sophie (right) was at the death of her mother sixteen. This is a unique photo of all siblings together.

Nathan Meyer was born on February 5, 1884, in Beurig as the fifth child of Leopold (Jewish name Yehuda) Meyer and Johannette (Jeanette) Zirndörfer, daughter of David Zirndörfer from Eschenau in Baden Württemberg. David Zirndörfer was a butcher and cattle dealer.
Actually, Nathan was the sixth child, as the fourth child died shortly after birth.
Nathan's older siblings were Elise, Rosa, Karoline and Max. The youngsters were Julius and Sophie.
Nathan's father Leopold was a cattle trader in Beurig and he learned the same trade from him. Leopold had moved to Beurig from Konz. He was the illegitimate child of Amalie Meyer.
Nathan went to school until he was fourteen and then had to go out with his father to master the cattle trade. His two year older brother Max went into the same profession, but he eventually moved to Dillingen in the Saarland, so that Nathan was the one who took over his father's business. On August 28, 1902, at the age of eighteen, he was sentenced to a fine or 4 days in prison for assault.
In 1905 - 1907 Nathan completed his military service as a grenadier in Berlin. At that time - 1906 - his grandfather David Zirndörfer died in Beurig in the spring, aged 91, and his mother Johannetta, aged fifty-eight, in the autumn. Then her youngest daughter Sophie had just turned sixteen. Her eldest sister Elise had already married the cattle dealer Isidor Barth from Illingen in 1893 and had left Beurig, followed by Rosa in 1898 who married Max Kaufmann, a horse dealer from Butzweiler and Karoline who went to live with her husband Adolf Alkan in Dillingen in 1904 .
Later Elise and Rosa both moved to Bitburg with their husbands.
In In 1906 only Sophie was left to take care of the household and her father - so also for Nathan, who had returned from military service and was fully active in his father's business.
Julius, his younger brother, was then twenty. He chose a different profession than his father. First he traded in fabrics and later he built up a thriving luxury clothing business in Berlin (where he bought up the Reich und Barth clothing workshop).
When Sophie had said yes to Isidor Meier, eight years his senior, in January 1910 they too leave. She went to live in Bitburg and took care of her father Leopold, who also moved to Bitburg.
Nathan was left alone in the big house. So it was time to look for a bride who would take over the care of the household.

School photo from 1906- according to Siegfried Ziegler from Hellenthal. Hedwig is then 14 and in her last school year in Hellenthal. She is second in the back row. Her brother Ludwig is the first left in the second back row. There are several other Jewish children in the photo, from related Kaufmann, Rothschild and Heumann families.

In 1910, at the age of twenty-six, Nathan married Hedwig Kaufmann in Hellenthal. She was only eighteen. He had met her when she was seventeen, when she was visiting her uncle Simon Kahn who lived fifty meters away from Nathan's house. Hedwig's mother Johanna Kahn had died in 1898 shortly after the birth of Hedwig's sister Helene. Helene was the third child. The second was Ludwig, who was a year younger than Hedwig.

Her grandparents Kahn lived in Freudenburg, not far from Beurig. The Kahn family was a large family in Freudenburg and the men had been cattle or horse traders for generations.

Hedwig's father was Salomon Kaufmann, a horse dealer from Hellenthal in the Eifel. In the village, he was nicknamed the Horse Jew. Her mother had passed away some time when she met Nathan, barely twenty-seven years old. At boarding school, Hedwig had learned embroidery and more of the skills taught at boarding schools.

Hellenthal, Blumenthal, and Kirschseiffen were home to numerous Kaufmann. In the nineteenth century they owned several houses in the village.

In the village of Hedwig, 6% of the population was Jewish. She went to the village school, which was mixed. Jewish children received religious education from special teachers appointed by the community. Often, several communities paid for such teachers to serve a number of villages.

Nathan and Hedwig lived at 25 Hauptstrasse, the home that had been Leopold's and Johannette's. Next

The house at Hauptstrasse 25 now Irscherstraße 27 in Beurig (the numbering is from later The house was bought from the Christian Mantemach family christ statue. Leopold did not want the statue in front of his house and asked the previous owners to take the statue with them..
The top photo is of Nathan with Gretchen the housekeeper and the family dog. When Nathan took over his father's business, the house became his. It is the birthplace of his three children. After Nathan went to live in his father's house, Leopold moved to Bitburg, where three of his daughters lived.
The bottom picture shows Nathan's three sisters: Karoline with her husband Adolf Alkan, Elise and Sophie, with the servant Gretchen and Hedwig looking out the window. The children are most likely Johanna and Siegfried. (photos from Gretchen's archive).

to the house were stables and a coach house. Nathan had a decent turnover of forty to fifty animals a week and they had to be cared for and supplied with feed until the sale.

The eldest Ernst David was born fairly quickly after the marriage of Nathan and Hedwig, on May 5, 1911. On January 6, 1913, daughter Johanna was born, the future mother of Myriam.
A few months after the birth of baby Hanna, he had another run-in with the law.
A year and a half later, the First World War broke out. Nathan was already thirty, but serving in Kaiser Wilhelm's army was unavoidable for him, even though his wife was pregnant with her third. When son

On the right new building at Irscherstraße 27, on the spot where the house and stables once stood.

The stained glass window that Nathan allegedly donated to the Catholic Church in Irsch. The story can be right, because the theme is completely different from the other performances. It's a scene from the Old Testament unlike any other windows and the spell delicately alludes to peace between Christians and Jews.

Nathan Meyer and Hedwig Kaufmann shortly before or after their wedding at photographer M.Bätz in Trier, aged 25 and 18. The characteristic military mustache has never been gone since then, except during World War II in France, when it was inopportune.

Siegfried was born, the war was already in full swing. Nathan's father Leopold had meanwhile moved to Bitburg, where three of his daughters lived: Elise, Rosa and Sophie.
Nathan had good contacts with people in the neighbouring villages. That is why the pastor of the neighbouring village of Irsch knocked on his door in 1914 when he was short of money for the church's new stained-glass windows. Nathan didn't feel like sponsoring a statue of saints. In the end, he was willing to donate, provided the window represented an event from the Old Testament. It became an image of Abraham, a tale about justice that no one could argue with.
At the outbreak of war, all three brothers Meyer, Nathan, Julius, and Max had to re-enlist. They were assigned to different units.
Nathan fought at the front in the West, including at the infamous Chemin-des-Dames. In 1915 he was captured near Verdun but managed to escape. After which he was re-deployed to the front. At the end of the war, Nathan had reached the rank of Oberfeldwebel (non-commissioned officer) and was wearing the Iron Cross, an award that Kaiser Wilhelm had distributed en masse to his soldiers.
His father Leopold died on June 4, 1916, in Bitburg while his sons were at the front. The funeral was the only time during the war that the three brothers were together. So they had a festive photo taken of the three of them.
In 1919, his father-in-law Salomon Kaufmann appeared as a defence witness in a remarkable court case between the grain and horse feed dealer Levano and Schleiden's mayor Hamacher. Hamacher accused Levano of abusing his position as a wartime commissioner (the mayor used terms such as "Jewish cunning").
Nathan did not take a very orthodox approach to business as is shown by another conviction, this time with a hefty fine of 500 Reichsmarks on March 16, 1922.
He was early in using a truck in the livestock trade. This not only earned him a business advantage, but also a fine of 50 RM again on September 23, 1926, for violating the "Kraftfahrzeugverordnung". He probably never read the entire regulation, in those days people drove without a license.
On May 20, 1932, a lawsuit against Nathan for blasphemy began. In fact, it was a trumped up charge for insulting Hitler. In the Archiven Preußischer Kulturbesitz, the file is in any case included as a case for

Nathan on short leave during the First World War. He is standing in front of the house at Irscherstraße 27 in Beurig with his eldest son Ernst (from the book by Ewald Meyer).

Nathan at the beginning of the war with comrades. He does not yet wear the decoration of the soldiers who had been in combat. (photo from archives of Paul Meyer, Cape Town).

Christmas at the front, somewhere near Verdun.

insulting Hitler, but since Nathan in one sentence had named Moses, Jesus, together with Hitler, as the greatest bastards in world history - because they managed to get millions of people behind them - he made it easy for the prosecutor to take him to court for blasphemy. The 'Schöffengericht' took on the case (see box). During the trial, he mitigated his statement. He had meant that Moses, Jesus and Hitler were the most sophisticated people in world history. The judges did not fall for that explanation and he was sentenced to a fine of 60 Reichsmarks.

After Hitler seized power, he was immediately the target of anti-Jewish measures. He was imprisoned twice in March and April (the euphemistically named Schutzhaft). According to the life course of that period and what followed, which he recorded in 1950, he was arrested twice, but each time he was released due to pressure from his war comrades. In addition, he had to pay a fine of 800 Reichsmark to the Nazi Kreisleiter Eibes.

This woodcut by Peter Gitzinger is said to be inspired by Nathan Meyer. Whether that is true is the question. In any case, there is no pointed mustache to be seen.
Nathan Meyer sold approx. per week in his heyday. 40-50 head of cattle and worked up to 100-200 km outside his residence.

„Jeder Viehhändler hatte seine Gegend und seine Dörfer. Zum Beispiel went der Wawerner Viehhändler Benni Kahn in Richtung Ayl und Saarburg. Das Mannebacher Tal bis hinauf nach Kümmern und Fisch war dagegen der Bezirk von Eduard Wolf aus Wawern.

Hinter Saarburg begann aber schon das Gebiet der Kirfer und dann kamen auf dem Gau die Freudenburger. Eine Ausnahme gab es aber auch, den Nathan Meyer aus Beurig. Der hatte eine Kundschaft im Umkreis von über 100 km"

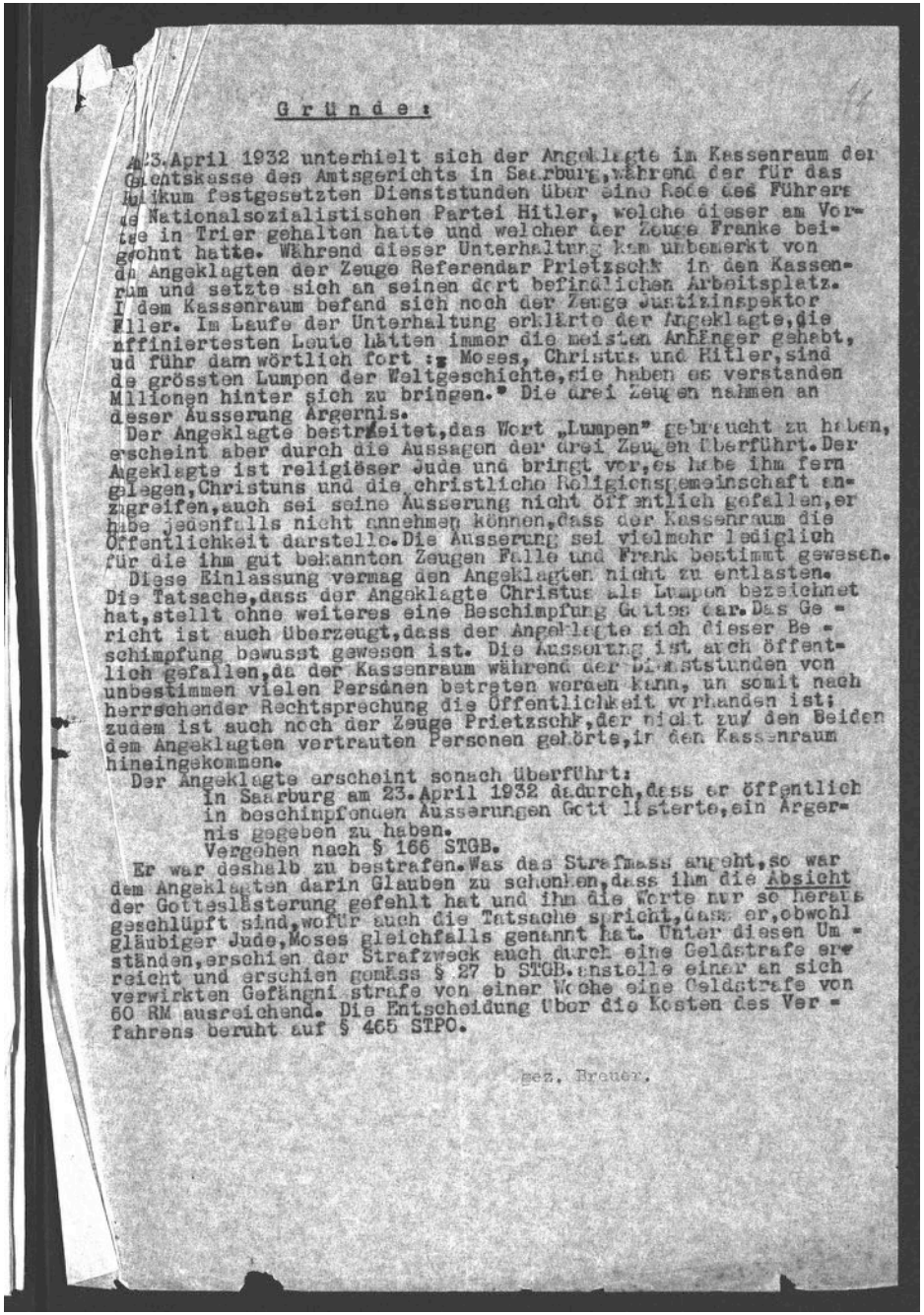
(According to survivor Norbert Hirschkorn)

The Meyer family just after the end of the First World War. She continued to wear the bow in Johanna's hair even in her primary school days.

Hedwig naast het huis in Beurig. Achter een glimp van de bijgebouwen. Op die plek was in 2013, toen de Stolpersteine werden gelegd, de parkeerplaats van een bank.

On April 5, 1933, the Landrat from Saarburg wrote to his superiors in Trier about the incident.
„Am gestrigen Tage teilte der Gauleiter der NSDAP dem Bürgermeister in Beurig mit, es sei zu erwarten, dass Angehörige der NSDAP aus Wiltingen gegen den Viehhändler Nathan Meyer in Beurig Gewalttätigkeiten verübten ... Als Grund des Vorgehens der NSDAP wird angeben, Meyer habe vor einiger Zeit einebeleidginge Äußerung gegen den Führer der NSDAP, Adolf Hitler, getan." (Yesterday, the Gauleiter of the NSDAP informed the mayor in Beurig that it was to be expected that members of the NSDAP from Wiltingen would commit acts of violence against the cattle dealer Nathan Meyer in Beurig Statement made against the leader of the NSDAP, Adolf Hitler.)
Another witness from Kirf put it this way:
"In Saarburg-Beurig wohnte N.M. (Nathan Meyer), der schon ein Auto – einen Opel Kapitän - hatte, als der Nationalsozialismus beginn. Da war die SA noch ein Häufchen von vier-fünf Leuten, und dieser Nathan soll dann an der SA vorbeigefahren sein und soll gesagt haben: "SA marschiert und der Jude fährt." Das ist ein

On the right the charge against Nathan Meyer for blasphemy in the 1932 trial, in fact for insulting Hitler. He was sentenced to pay 60 Reichsmarks.
The literal text of his ruling reads:
"Moses, Christus und Hitler sind die grössten Lumpen der Weltgeschichte, sie haben es intellecten Millionen hinter sich zu bringen."
Moses, Christus and Hitler are the biggest rascals in world history, they managed to get millions behind them.
This was a bold statement that the local Nazis didn't forget once they came to power.
Source: Archiven Preußischer Kulturbesitz, Strafverfahren, Regierungsbezirk Trier,



G r ü n d e :

Am 23.April 1932 unterhielt sich der Angeklagte im Kassenraum der Gerichtskasse des Amtsgerichts in Saarburg, während der für das Publikum festgesetzten Dienststunden über eine Rede des Führers der Nationalsozialistischen Partei Hitler, welche dieser am Vortage in Trier gehalten hatte und welcher der Zeuge Franke beigewohnt hatte. Während dieser Unterhaltung kam unbemerkt von dem Angeklagten der Zeuge Referendar Prietzschk in den Kassenraum und setzte sich an seinen dort befindlichen Arbeitsplatz. In dem Kassenraum befand sich noch der Zeuge Justizinspektor Fuller. Im Laufe der Unterhaltung erklärte der Angeklagte, die raffiniertesten Leute hätten immer die meisten Anhänger gehabt, und führ dann wörtlich fort : " Moses, Christus und Hitler, sind die grössten Lumpen der Weltgeschichte, sie haben es verstanden Millionen hinter sich zu bringen." Die drei Zeugen nahmen an dieser Äusserung Ärgernis.

Der Angeklagte bestreitet, das Wort „Lumpen" gebraucht zu haben, erscheint aber durch die Aussagen der drei Zeugen überführt. Der Angeklagte ist religiöser Jude und bringt vor, es habe ihm fern gelegen, Christuns und die christliche Religionsgemeinschaft anzugreifen, auch sei seine Äusserung nicht öffentlich gefallen, er habe jedenfalls nicht annehmen können, dass der Kassenraum die Öffentlichkeit darstelle. Die Äusserung sei vielmehr lediglich für die ihm gut bekannten Zeugen Fuller und Frank bestimmt gewesen.

Diese Einlassung vermag den Angeklagten nicht zu entlasten. Die Tatsache, dass der Angeklagte Christus als Lumpen bezeichnet hat, stellt ohne weiteres eine Beschimpfung Gottes dar. Das Gericht ist auch überzeugt, dass der Angeklagte sich dieser Beschimpfung bewusst gewesen ist. Die Äusserung ist auch öffentlich gefallen, da der Kassenraum während der Dienststunden von unbestimmen vielen Personen betreten werden kann, un somit nach herrschender Rechtsprechung die Öffentlichkeit vorhanden ist; zudem ist auch noch der Zeuge Prietzschk, der nicht zu den Beiden dem Angeklagten vertrauten Personen gehörte, in den Kassenraum hineingekommen.

Der Angeklagte erscheint sonach überführt:
in Saarburg am 23. April 1932 dadurch, dass er öffentlich in beschimpfenden Äusserungen Gott lästerte, ein Ärgernis gegeben zu haben.
Vergehen nach § 166 STGB.

Er war deshalb zu bestrafen. Was das Strafmass angeht, so war dem Angeklagten darin Glauben zu schenken, dass ihm die Absicht der Gotteslästerung gefehlt hat und ihm die Worte nur so herausgeschlüpft sind, wofür auch die Tatsache spricht, dass er, obwohl gläubiger Jude, Moses gleichfalls genannt hat. Unter diesen Umständen, erschien der Strafzweck auch durch eine Geldstrafe erreicht und erschien gemäss § 27 b STGB. anstelle einer an sich verwirkten Gefängnisstrafe von einer Woche eine Geldstrafe von 60 RM ausreichend. Die Entscheidung über die Kosten des Verfahrens beruht auf § 465 STPO.

gez. Brauer.

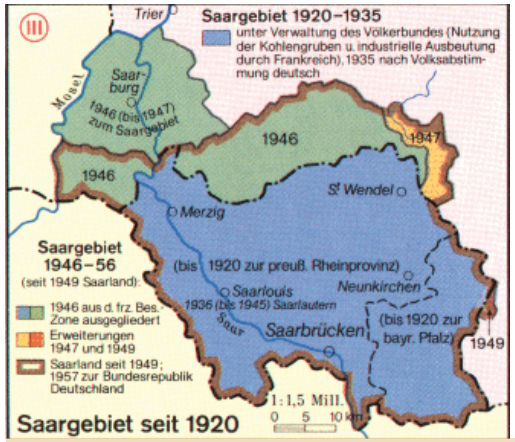
Bron: Archiven Preußischer Kulturbesitz, Strafverfahren, Regierungsbezirk Trier,

The file on the blasphemy case comes from:
(BESTÄNDE NACH 1920 JUSTIZ I. HA Rep. 84a Justizministerium) Nr. 53119 Strafverfahren gegen den Viehhändler Nathan Meyer im Zusammenhang mit einer gegen Hitler gedeten Äußerung, enth. you. a. Anklageschrift der Oberstaatsanwaltschaft in Trier und Urteil des Schöffengerichts in Trier, 1932; Geheimes Staatsarchiv Preußischer Kulturbesitz (GStA PK)
A 'Schöffengericht' is/was a kind of district court that hears cases with a sentence of four years or less.

Witz, und ob der wahr ist, weiß ich niece. Aber eines steht fest: Nach diesem Witz hat man ihm sämtliche Fensterscheiben eingeworfen. Das war Anfang 1933. " (N.M. lived in Saarburg-Beurig. (Nathan Meyer), who already owned a car - an Opel Kapitän - when National Socialism began. The SA was still a little bunch of four or five people, and this Nathan is said to have driven past the SA and to have shouted: "SA is marching and the Jew is driving." That's a joke and I never know if it's true. But one thing is certain: After this joke, all the windows of his house were smashed. That was early 1933.)
In 1934 things got much grimmer.
Nathan tried to secure money but he was apparently being watched. While Hedwig tried to take a package of money by train to Saarland (which then still had a separate status) she was arrested on the platform of Saarburg station on August 19, 1934. Nathan was arrested shortly afterwards.
n May 1934 he had already obtained a passport in Saarburg. Meanwhile, Johanna was in Poullignac, where she married Ernst on November 14, 1934, without any relative present.

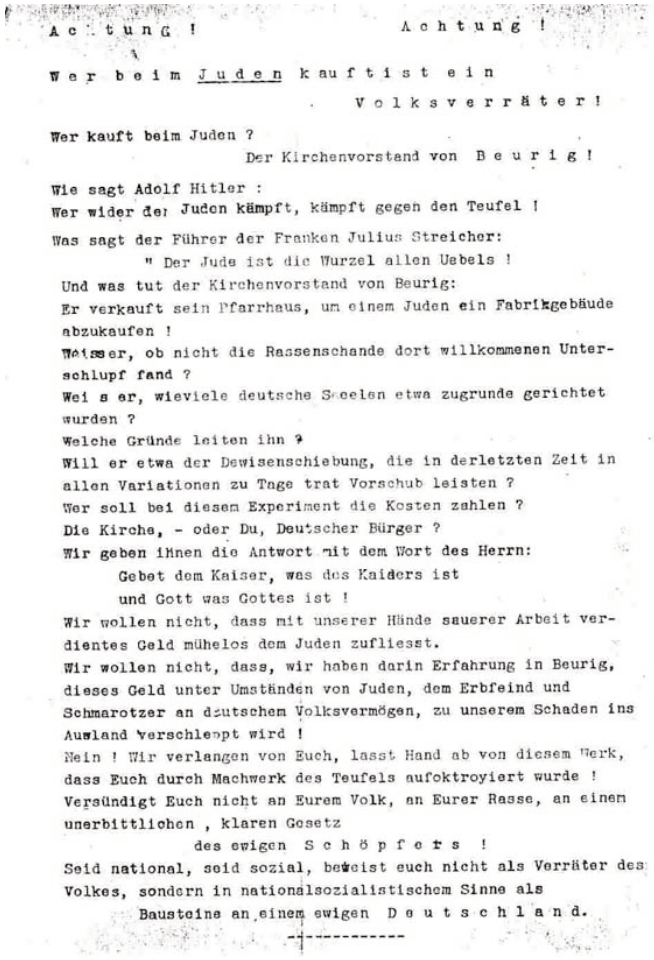
The tax legislation was tightened at that time by means of the introduction of a so-called Steuersteckbrief (Steueranpassungsgesetz 1934) to prevent Jewish people and politically undesirable citizens from sending money abroad.
In 1933 Fritz Reinhardt, the financial expert of the NSDAP, became state secretary of finance. He had al-

Below in black the border of Saarland between 1920 and 1935. Colored, the earlier state division.



For a good understanding of the money smuggling case, it is necesaary to take into account the geographical and political situation. In 1934 Saarland was separated from Germany as part of the treaty of Versailles (1920), so it was a foreign country. The transfer of money to Saarland was forbidden by the Nazi authorities. Saarburg was close to Saarland. If Nathan had succeeded in bringing the money across the border into Saarland, it would then have been fairly easy to bring it to a safer place. The family of Nathan's brother Max (who had died in 1930) lived n Saarland (Dillingen). The parents-in-law to be of Nathan's son Ernst lived in a town on the other side of the border with France. Due to the political situation, the station of Saarburg/Beurig was constantly controlled.
In the year 1934 the League of Nations had announced that a vote to decide whether the Saar region was to be part of Germany or France. At the time of the vote of January 13, 1935, 90% of the people were in favour of belonging to Germany. On March 1, 1935 Germany took over..
(***Nathan and Johanna always stated on a French forms that they were born in 'Sarre', to avoid being seen as Germans.***)

Klingelpütz prison in Cologne, where Hedwig was imprisoned after her conviction in 1935. Now there is a park on that spot.



Achtung ! Achtung !

Wer beim Juden kauft ist ein Volksverräter!

Wer kauft beim Juden ?
Der Kirchenvorstand von Beurig !

Wie sagt Adolf Hitler :
Wer wider den Juden kämpft, kämpft gegen den Teufel !

Was sagt der Führer der Franken Julius Streicher:
" Der Jude ist die Wurzel allen Uebels !

Und was tut der Kirchenvorstand von Beurig:
Er verkauft sein Pfarrhaus, um einem Juden ein Fabrikgebäude abzukaufen !
Weisser, ob nicht die Rassenschande dort willkommenen Unterschlupf fand ?
Weisser, wieviele deutsche Seelen etwa zugrunde gerichtet wurden ?
Welche Gründe leiten ihn ?
Will er etwa der Dewisenschiebung, die in derletzten Zeit in allen Variationen zu Tage trat Vorschub leisten ?
Wer soll bei diesem Experiment die Kosten zahlen ?
Die Kirche, - oder Du, Deutscher Bürger ?
Wir geben ihnen die Antwort mit dem Wort des Herrn:
Gebet dem Kaiser, was des Kaisers ist
und Gott was Gottes ist !
Wir wollen nicht, dass mit unserer Hände sauerer Arbeit verdientes Geld mühelos dem Juden zufliesst.
Wir wollen nicht, dass, wir haben darin Erfahrung in Beurig, dieses Geld unter Umständen von Juden, dem Erbfeind und Schmarotzer an deutschem Volksvermögen, zu unserem Schaden ins Ausland verschleppt wird !
Nein ! Wir verlangen von Euch, lasst Hand ab von diesem Werk, dass Euch durch Machwerk des Teufels aufoktroyiert wurde !
Versündigt Euch nicht an Eurem Volk, an Eurer Rasse, an einen unerbittlichen , klaren Gesetz
des ewigen Schöpfers !
Seid national, seid sozial, beweist euch nicht als Verräter des Volkes, sondern in nationalsozialistischem Sinne als
Bausteine an einem ewigen Deutschland.

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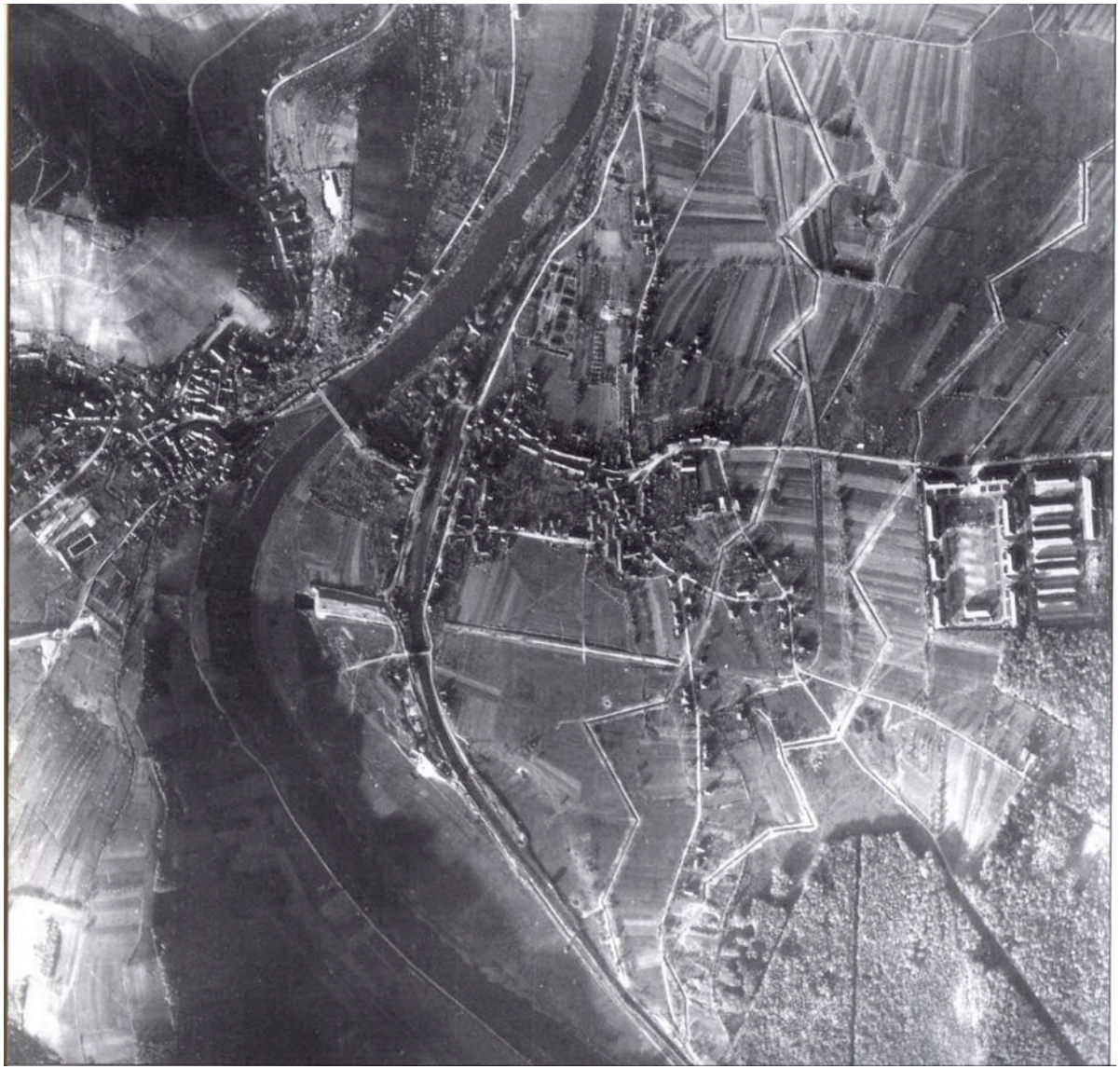
ready secretly prepared the necessary legislation and was put in charge of the tax legislation within the ministry. As early as October 1934 he was able to have the Steueranpassungsgesetz (RGBl. I, S. 925) adopted.
The legislation contained explicit principles directed against Jews, which were already expressed in the first paragraph.

* §1 Absatz 1: Die Steuergesetze sind nach national-sozialistische Weltanschauung auszulegen.
* §1 Absatz 3: Entsprechendes gilt für die Beurteilung von Tatbeständen.

With these simple principles, the Nazis avoided changing laws: it was just a matter of interpretation in accordance with Nazi ideology. Arbitrariness was legitimized by § 1.
In this way the plundering of Jews and other unwelcome people was covered.

In 1934 the NSDAP was lord and master in Saarburg and the surrounding area. The most prominent Nazi was Valentin Eibes, the "Kreisleiter" who also held the positions of mayor and deputy for Saarburg.
Nathan managed to escape from prison on September 1, 1934. This was reported by the local newspaper Saarburger Kreisblatt of 23.11.1934. It is said that a jailer squinted and a friend with a motorcycle helped him climb over the prison wall. Nathan had a network of customers and acquaintances both sides of the German-Belgian border and in Luxembourg.

Reconnaissance photo of the British Air Force over Beurig in November 1944. The house on Irschstrasse is still there. the last house on the south side of the street, before the road fork. To the right the French barracks complex (now vacated by the 16th fighter battalion that remained there. After the photo, the British Air Force laid a bomb pit that destroyed the house on Irscherstrasse - along with many others. (From Ewald Meyer's book).



Nathan and Johanna Date unknown. Probably in Beurig before her departure to France. Strasbourg, but to the Saar area.

First he had traveled from Saarburg to Dillingen in Saarland, where his sister Karoline and his sister-in-law Julie lived. He registered at the address Weinligstrasse 1, which was a building belonging to his brother-in-law Adolf Alkan. In January 1935, Saarland voted to belong to Germany, and the annexation of Saarland followed. In July 1935, Nathan temporarily settled in Ettelbrück in Luxembourg, where Karoline and her family also sought refuge. After obtaining stamps at the Belgian consulate in Luxembourg, he had the necessary papers to register in Belgium, this time legally.

According to the Belgian authorities who applied for recognition as a political refugee, he settled in Bütgenbach on August 10, 1935. He presented a bank statement with a balance of BF 100.00. Most of that money was spent on buying a house in Oberweywertz. On September 30, 1934 he enrolled in Bütgenbach. In Wewertz Nathan was also engaged in cattle trading, but without a permit. He did apply for that permit, but the Belgian Ministry of Economic Affairs ruled negatively: this activity would not contribute to the Belgian economy. And that was then brought to his detriment, as were his convictions in Germany. He had concealed them in his application, but the Belgian intelligence had no trouble finding out about his "offences" in Germany.

The Belgian government had an ambiguous attitude towards German-Jewish refugees: if it suited them,

„LAAGHEID"

Voor ons ligt de laatste uitgave van de „Stürmer". En met weerzin zetten wij ons om het één en ander van wat in deze journalistieke vuilnisbak in grote oplage de wereld wordt ingesmeten, te vermelden. De titelpagina alleen zegt reeds genoeg omtrent de inhoud van het nummer. In het kort naverteld, wordt over een zekere Nathan Meyer geschreven, een bekend veehandelaar uit het gebied rondom Trier, die getracht zou hebben in Augustus j.l. zijn geld naar het Saargebied over te brengen, doch dit gelukte hem niet. Op een grensstation, waar hij zijn vrouw, die op weg naar Straatsburg was, ontmoette, zou hij getracht hebben, haar dertig duizend Mark toe te stoppen. Toen de trein vertrokken was bleek echter, dat hij het bedrag nog in zijn bezit had, en daarom arresteerde men hem maar en nam het geld in beslag. Hij zal zich thans voor de rechter te verantwoorden hebben. De „Stürmer" schrijft zelf, dat de rechtbank maar uit moet maken, waarvoor men hem verantwoordelijk moet stellen. Erg duidelijk is deze zaak dan ook niet; het enige wat wèl te begrijpen is uit het artikel, is de ongehoorde antisemitische strekking en de gemene Talmoedvervalsingen. Uit de plaat, die wij hierbij afdrukken, blijkt nog, dat men de Joden toch wetenschappelijk hoog schat, want waarom zou men anders achter Mayer een goed gevulde boekenplank getekend hebben? Weliswaar zijn het allemaal werken van Marx, Lenin, Kerr, Bernhard, Einstein e.a., maar dit is toch altijd beter dan getekend te worden, zoals de nazi's, met een geweer en een pot bier. Daaruit spreekt geen wetenschappelijke kennis en dergelijke mensen zal men niet benijden, terwijl de Joden steeds gehaat worden om hun kennis en ondernemingsgeest. Neen, gelukkig is deze tekening niet voor de nazi's.

Verder bevat het blad de gewoonlijke beledigingen en vervalsingen, portretten van partijgenooten, die uitblinken door heftig antisemitisme en citaten uit „Mein Kampf" van Hitler. Het geheel is weerzinwekkend en tekenend voor de nog steeds in Duitsland heersende mentaliteit. Hoe lang zal men dit nog moeten aanzien? Hoelang zullen de in Duitsland overgebleven intellectuelen zich nog laten vertrappen, alvorens zij tegen deze waarheidsverkrachting zullen durven optreden? Wij weten het niet, maar vertrouwen, dat spoedig de tijd zal aanbreken, dat een ommekeer in deze antisemitische staat zal komen ten gunste van de arme verdrukte Joden, die daar nog steeds „leven"!

Article in the NWI (Dutch Jewish Weekly) about a Stürmerartikel met as an alternative to the geldsmokkelzaak van Nathan and Hedwig. With a couple of words and interpretation routes. So was Hedwig not onderweg to Straatsburg, but to the Saar area.
The cartoon is not about Nathan Meyer, but is one of the typical Stürmer Jewish stereotypes, this time called 'The trouble maker'. Der Stürmer was the NSDAP's worst populist anti-Jewish propaganda magazine. Each local party branch hung a Stürmer cabinet in a public place to stir the population up with their propaganda.

Above on the right, the wall of the prison in Saarburg, which Nathan climbed to escape..

their German nationality was used to keep them out. The authorities did not take into account that the most serious offenses on the criminal record had to do with the anti-Jewish measures of the National Socialists.

Even worse is that when the German embassy asked for the exact address of Nathan and Hedwig, the Belgians willingly provided data. One official replied that this was not necessary, the other then just did it anyway.

On the other hand, considerable barriers were put in place by the same government to avoid granting the status of political refugee.

From July 31, 1935 to August 27, 1935, Hedwig stayed in the university clinic of Bonn. She was then released "on humanitarian grounds". On 9 November 1935, they were able to attend the wedding of Ernst David in L'Hôpital (and in the synagogue of Saint-Avold) together with Siegfried. Soon after, she crossed the border and joined her husband. At the court case for money smuggling, they were sentenced on January 22, 1936 in absence in Trier.

On April 1, 1936, all of Nathan's belongings in Beurig were auctioned by auction by the second man of the local Nazi party, a certain Adam Rauls. This building contractor took full advantage of all the work that was started in preparation for the war and during the war from the cheap labor of prisoners. After the war this man was allowed to go on unhindered. His company earned a fortune from reconstructing destroyed

Postcard from March 1933. From G. Heidt, Auch hier bei uns: Chronik II, S. 113. After the takeover of power, a veritable swastika view cards industry came into existence, always with the same jaws crotch sun. On the right a piece of Beurig.

Saarburg and Beurig had been under the influence of the NSDAP since 1930

In 1930 the local Nazi party branch was founded. In 1932 it grew to 15 members and had 61 members at the end of 1933. It was not so much the farmers, but office workers, self-employed people and civil servants. At the Reichstafg election of March 5, 1933, the Nazi movement became the largest spolitical party, ahead of the Catholic center party. The day before the election, the Nazi supporters organized a trade trip between Ayl and Saarburg under the guidance of the harmony and crossed the entire city. On a postcard, Saarburg was presented as a castle under the swastika sun. In 1935, the NSDAP was widely represented in the city and surroundings. The leading figure was Valentin Eibes who ruled the roost as Kreisleiter, mayor and deputy. Günter Heidt states in his publication "Saarburg and National Socialism" in the Saarburger Chronik ‘‘The NSDAP van Beurig... had a total of 101 party members in 1935, i.e. 42% of the working population, and an extremely high proportion... ’’ In Beurig's many railway employees who had become unemployed joined the comparatively strong SA in 1923, .Valentin Eibes was their railway colleague. He was leader of the freight goods department at the railways in Beurig.

Nathan, probably in 1934 (photo from Arnold Meier's album)

buildings in the region. In 2013, it still existed under his name.

Nathan continued to lobby in Belgium for his recognition as a refugee. At the committee set up to assess the applications, he now brought forward that he had been arrested as a Jew and had fled from prison. But there were several other offenses on his criminal record. Nathan did not let himself be walked over and had once been involved in a fight. Nor had he always faithfully reported all his income to the tax authorities. He indicated that he wanted to settle permanently in Belgium, despite the fact that two of his children resided in France. He had meanwhile bought a house in Weywertz. The counselor who assisted him emphasized that he only employed Belgian personnel and helped the small farmers in the area. After the committee determined that Nathan's cattle trade probably did not contribute to the Belgian economy, but also did not harm it, it advised positively. There was clear disagreement between the services: the intelligence agency regarded Nathan as a possible agent, the economic officials eventually saw no harm in the exercise of his profession.

Meanwhile, things were not going well with Hedwig's father. He could no longer live in his native village of Hellenthal and had moved to Saarburg. He died there on September 13, 1938 in a Catholic hospice.

In September 1939 Nathan and Hedwig had to leave Weywertz and go to Ecaussinnes d'Enghien near Mons. Zi left together with the family of the befriended mayor Schindfessel.

The Belgian permit of Hedwig, issued on January 8, 1936 and which she had to have renewed every six months.

No 87

Nr. des Aktenheftes Ö. S. A. 167 837
N° du dossier S. P.

Name / *Nom*: K a u f m a n n

Vornamen / *Prénoms*: Hedwig

Geboren zu / *Né à*: Hellenthal

am / *le*: 29. Mai 1892

Staatsangehörigkeit / *Nationalité*: Deutsche

Signature du titulaire: Frau Hedwig Meyer

Sceau communal

30 F. 1936

No 87

Personenstand / *Etat-civil*: 1. verheiratet mit Meyer 2. Nathan

Beruf / *Profession*: 1. Hausfrau 2.

Eingetragen unter No / *Inscrit sous le No*: 186

Oberweywertz strasse / *Rue*, Nr / *n°* 209

Ausgestellt zu / *Délivrée à*: Bütgenbach

am / *le*: 8. Januar 1936

Diese Bescheinigung, welche jederzeit durch die Verwaltung der Oeffentlichen Sicherheit entzogen werden kann, ist gültig bis zum

Ce certificat, révocable en tout temps par l'Administration de la Sûreté publique, est valable jusqu'au

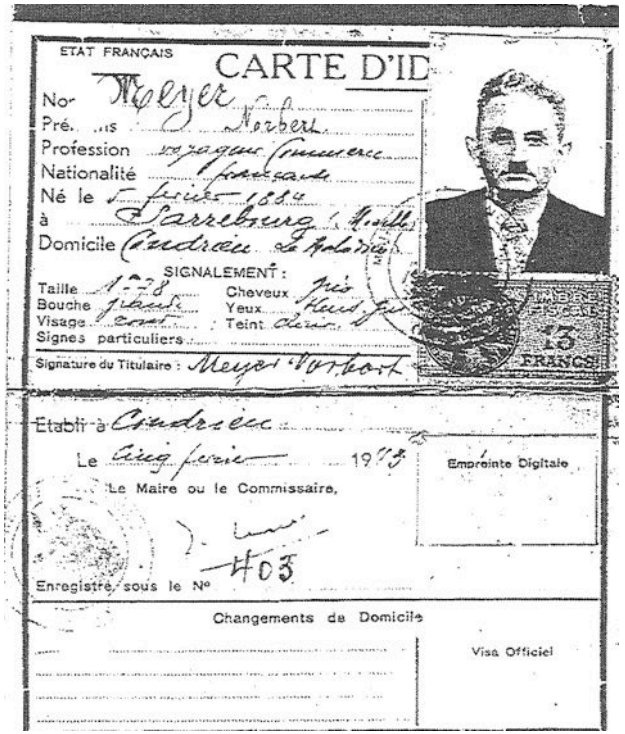
8. Juli 1936

Der Standesbeamte (oder dessen Beauftragter), / *L'Officier de l'Etat civil ou son délégué),*

Nathan and Hedwig's faces showed the ordeals they went htrough. In a short time, Nathan's hair turned gray and Hedwig's plumpness was gone.

Just before the invasion of Belgium by the German troops, on May 5, 1940, the Nazis "ausgebürgert" deprived Nathan and Hedwig of their German nationality, but of course they are not informed.
In July 1940, the German threat has become so serious that Nathan decides to flee to France. He goes ahead, Elise and Rosa - who were significantly older - stay behind in Ecaussinnes, Hedwig too for the time being.
Probably the two widows, given their age, were reluctant to undertake the difficult and risky flight with Nathan and Hedwig.
The fear of the German invasion came true. On July 29, 1940, Weywertz was incorporated into the German Reich. This lasted until 1945 like the rest of the Bütgenbach area with Eupen-Malmedy (the Belgian eastern cantons). Between 1940-1945 Weywertz became part of the Gau Köln-Aachen. Eupen, Malmedy and Sankt-Vith had been annexed. together with the Luxembourg village of Bého (in German Bocholz) and Neutral Moresnet. After the war, the area again came under Belgian administration.
While Siegfried was arrested by the Belgian police in Ecaussinnes on 12 May 1940 and sent in a sealed train to the Saint-Cyprien camp in the South of France on the French-Spanish border, Nathan managed to escape from Belgium on his own.
He arrived in France in July 1940 among the stream of refugees from the border regions and ended up in the Lot-et-Garonne. After Siegfried was released from Saint-Cyprien and picked up his mother in Belgium,

Nathan's false identity card. His birthplace was Beurig/ Saarburg, it became Sarrebourg which really exists in French Lorraine. So it stayed close to the truth. The mayor, Isidore Mercier, has signed the genuine stamp. Edgar Meyer apparently had a good relationship with the mayor. He performed work for the municipality.


ETAT FRANÇAIS

CARTE D'ID

Nom Meyer

Prénoms Norbert

Profession voyageur Commerce

Nationalité française

Né le 5 février 1894

à Sarrebourg (Moselle)

Domicile Condrieu (Le Maladière)

SIGNALEMENT :

Taille 1m78 Cheveux gris

Bouche grande Yeux Gris

Visage ovale Teint clair

Signes particuliers

Signature du Titulaire : Meyer Norbert

IMPÔT FISCAL 15 FRANCS

Etabli à Condrieu

Le cinq février 1943

Le Maire ou le Commissaire,

Empreinte Digitale

Enregistré sous le N° 403

Changements de Domicile

Visa Officiel

The house in Condrieu-La Maladière, 107 rue Nationale where Edgar Meyer lived with his wife Geneviève and where they lived under new first names: "Norbert" for Nathan and "Hermine" for Hedwig.

she was reunited with Nathan. They found a room with the Silvestrini family, Chemin de Ronde Puyguéraud in Marmande, as stated in the census of Jews commissioned by the French government in July 1941.

Nathan's sisters Rosa and Elise, meanwhile, remained trapped in Ecaussines, until they were arrested and taken to Kazerne Dossin in Mechelen, to be transported to Auschwitz shortly afterwards.

For Nathan and Hedwig, the threat was coming nearer. On March 22, 1942, Castillonnès is designated as a center for assigned residence of undesirable foreigners (read Jews) in the département. When on June 11, 1942 two gendarmes appeared at the door in Marmande to order them to leave for Castillonnès, it turned out that they already lived in that town, place du Marché, with the Narce family.

Meanwhile, in Paris negotiations are taking place in the greatest secrecy between the highest boss of the French police of the collaborationist Vichy government, Secretary General René Bousquet on one side and on the other his counterpart General Oberg who had held the highest police job in occupied France since March 1942. Bousquet promises to deliver 10,000 non-French Jews to the Germans in exchange for relative autonomy from the French police. All prefects receive a top-secret circular containing the categories of Jews they are expected to round up.

Siegfried, Ernst David and his wife were among the first groups to be rounded up, even before the big raid in August. They were easy to pick up. Siegfried was al-

850

Forces Françaises de l'Intérieur

Secteur VI

Laissez-Passer Permanent

Il est permis à M Meyer Norbert

bicyclette

de circuler librement.

VI Secteur

Vienne, le 9 septembre 1944.

Le Commandant F.F.I.

RÉSISTANCE FRANÇAISE

IMP. BLANCHARD - VIENNE

Nathan was quick to gain freedom of movement in the area influence of the French resistance, as the safe-conduct of 9 September 1944 shows.

Nathan visiting in 1945 at the farm Borde-Haute, where Myriam was born

ready imprisoned in Poitiers, Ernst David and Gertrude knew what was coming. Ernst and Gertrude belonged to the only group that was taken directly to Auschwitz without a stopover in Drancy. Siegfried was deported to Drancy in August 1942.

Nathan and Hedwig were probably informed of their sons' departure, although they could not have suspected their demise.

Rene Bousquet had meanwhile sent out his instructions for the raid. The performance takes place on August 26, 1942. Nathan and Hedwig did not wait for that and they ran off. So they have been warned about what was in store for them. There are two possibilities for how they were tipped off.

There are witnesses who indicate that the gendarmes, after receiving the instructions, leaked the information. Nevertheless, seven people were arrested in Castillonnès on the night of August 26.

It is less likely that the warning came from Agen, where Rabbi Simon Fuks was informed by a secretary at the préfecture. He was a rabbi from Alsace, who had arrived in Agen in 1941 after being released from captivity. He was told which categories of Jews were still safe for the time being. Then his wife heard that a series of buses and trucks had been seized. Its purpose was clear.

How Nathan and Hedwig knew of the upcoming raid is therefore not clear, but in a letter from the prefect they are on the list of NOT arrested Jews, in which he indicates that these persons no longer receive food

Ernst back in suit with mother-in-law and son in Toulouse. In the bag probably the official papers to fix everything for a new start.

The back of a Willem II cigar box. Nathan remained a stubborn cigar smoker all his life. This migh have caused his fatal stroke in 1957..

Hedwig and Nathan with grandchildren, summer 1948, most likely in Cochem. To their left is the Opel Kapitän.

stamps and his service must be warned immediately when their presence is detected.
For Nathan and Hedwig, the tip meant the difference between dying and surviving.
In 1942 (according to Johanna's statement upon her arrival in camp Rivesaltes) they lived in Castillonnès, but in reality they had already left for the Lyon area before the August raid. In their false papers dating February 5, 1943 are mentioned as Norbert and Hermine Meyer. Meyer is a common name among non-Jewish citizens of Alsace and Lorraine, who also speak French with a heavy accent, but the first names Nathan and Hedwig could have aroused suspicion. They received the help of Edgar Meyer, the second son of Nathan's brother Max. He had been living in Condrieu near Lyon for some time. In 1943 he married Geneviève Vaillot, whose mother had resistance contacts. Edgar and Geneviève lived at 107 rue Nationale in Condrieu-La Maladière, where Nathan and Hedwig probably lived with them. We do not know by what means they were able to survive. The fact that they were given false identity papers is an indication that they enjoyed the protection of the resistance. In any case, the mayor of Condrieu, Isidore Mercier, was ready to sign the identity cards with the "adapted" data. The fact that Nathan already had a safe conduct from the local resistance commander in September 1944 is also an indication of this. The house in Beurig is then in ruins and the ownership has changed hands anyway after the trial against Nathan. So a return to Nathan's birthplace was not possible. He re-

Advertisement for Nathan and Hedwig's 40th wedding anniversary (published somewhat late in Aufbau of 8 September 1950, they were married on 28 June). Aufbau was the magazine of the exiled German Jews, published in the United States.

AUFBAU — Friday, September 8, 1950

Bay, Wellington, New Zealand; **Theo Weil** (fr. Freiburg i/Br.) — 8. September — 5705 Jonquil Avenue, Baltimore 15, Md.

60. Geburtstag: **Leopold Silberberg** (fr. Niedenstein/Kassel) — 15. September — 1479 Central, Memphis, Tenn.

50. Geburtstag: **Hermann Schwab** (fr. Langenselbold) — 10. September — 21 Fort Washington Avenue, New York, N. Y.

59. Hochzeitstag: **Joseph** und **Franziska Rosenthal** geb. **Fadenhecht** — 15. September — 1560 Grand Avenue, St. Paul, Minn.

40. Hochzeitstag: **Nathan** und **Hedwig Meyer** geb. **Kaufmann** (fr. Beurig-Saarburg, Bez. Trier) — Wevercé, Prov. Liège, Belgium; **Eugen** und **Ida Blumenthal** geb. **Lindenstädt** (fr. Shanghai) — 2828 SE Franklin Street, Portland, Ore.

30. Hochzeitstag: **Leo** und **Meta Rosenthal** geb. **Stern** (fr. Montabaur) — 7. September — 1323 So. Ridgeley Drive, Los Angeles 35, Calif.

Silberne Hochzeit: **Emil** und **Sallo Isaak** geb. **Eckmann** (fr. Erfurt) — 12. August — P. O. B. 434, Lusaka, Northern Rhodesia, Africa; **Hugo** und **Blanka Scharlack** geb. **Dannenberg** (fr. Löcknitz) — 23. August — 306 Ogden Street, San Antonio, Texas.

Es trafen ein:

(Bitte stets die Nummer anzugeben, da sonst keine Auskunft erteilt werden kann, und ein frankiertes, adressiertes Rückkuvert beizulegen.)

1405: Morris Huebschman.

Aus Australien: 1406: Herr und Frau Nathan Meer (fr. Shanghai).

Aus Deutschland: 1407: Herta Goldstein, geb. Loschinski, und Tochter Evelyn Thea; 1408: Elly Hecht (fr. Theresienstadt).

Aus England: 1409: Max und Hede Bonn, geb. Plaut (früher Chemnitz); 1410: Alice Plaut (fr. Nürnberg).

Aus Italien: 1411: Helene, Elfriede und Donald Bruders (fr. Berlin).

Aus Oesterreich: 1412: Oberrabbiner Gabriel Iliovits (früher Hohenems); 1413: Michael und Lia Wieser, geb. Weinstein (fr. Salzburg).

Aus Shanghai: 1414: Sallo Holzblat.

In Canada:

Aus der Schweiz: 1404: Familie Louis L. Munk (fr. Ungarn).

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Dr. Max Rothschild
DENTIST

VERGISS DIE "BLAUE BEITRAGSKARTE" NICHT.

Allen unseren Kunden ein glückliches Neues Jahr!
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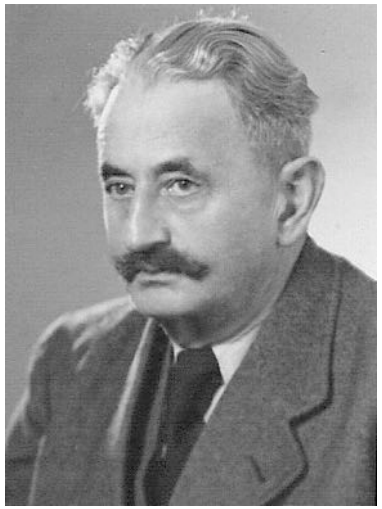
STATT KARTEN
Dr. Raphael Moller und Frau
600 West 169th St., N. Y. C.
wünschen allen Freunden und Bekannten
לשנה טובה תכתבו

Herzlichen Glückwunsch zum Neuen Jahr meinen Kunden, Freunden und Verwandten
JUSTIN KUHL
514 West 213th Street
New York 34, N. Y.

Nathan and Hedwig Meyer sometime in the fifties, probably on the occasion of their 40th wedding anniversary. Not visible in the black and white picture are her red cheeks. She was already chubby before her marriage.



turned from Monestrol to Bütgenbach in June 1945. First he still had to be vetted by the Belgian authorities. Nathan and Hedwig still knew nothing about the fate of Siegfried and Ernst. Together with Ernst Bonnem, brother of their son Ernst David's mother-in-law, they investigated what had happened to Benno and Ida Landau, their daughter-in-law Gertrude and Ernst David.
Clarity on this would not come until 1946, but an official death certificate took even longer and until it was delivered, it was impossible to settle all legal issues surrounding inheritance and war damages.

On June 1, 1945, Nathan reports back to Bütgenbach. Hedwig is then still at her daughter's farm and will join him in September. Nathan had to wait until October 7, 1948, for his conviction of January 22, 1936, to be lifted in Trier. For an orderly return to Germany he needed a clean name without a criminal record, that was only possible from then on. Nathan and Hedwig applied for Belgian nationality in 1948, but their application was deferred: they were supposed to have lived in Belgium for 10 years without interruption and the years in France were not counted. They have one foot in Belgium and one foot in Germany. On April 27, 1950, Nathan and Hedwig were registered in Saar-

Nathan Meyer at the Douaumont ossuary in the fifties. The alpino cap (béret basque) went on his head as soon as he went out the door. He only wore a hat on special occasions, such as funerals. He usually wore a three-piece suit and always carried his gold watch on a chain in a pocket of his waistcoat. On his cuffs were gold buttons with engraved initials. On his left little finger he had a gold ring with his initials. Everything was impeccable. He polished his sturdy shoes every day until they gleamed. Even in the snapshot you can see how they shine. He was carrying round-tipped scissors. With this, his initials were cut to the back of the cattle after a purchase. He also used such scissors to cut off his own wild nose and ear hairs. When he went out, he had a thick walking stick. This was also used to keep the cattle in line (or thieves at bay).

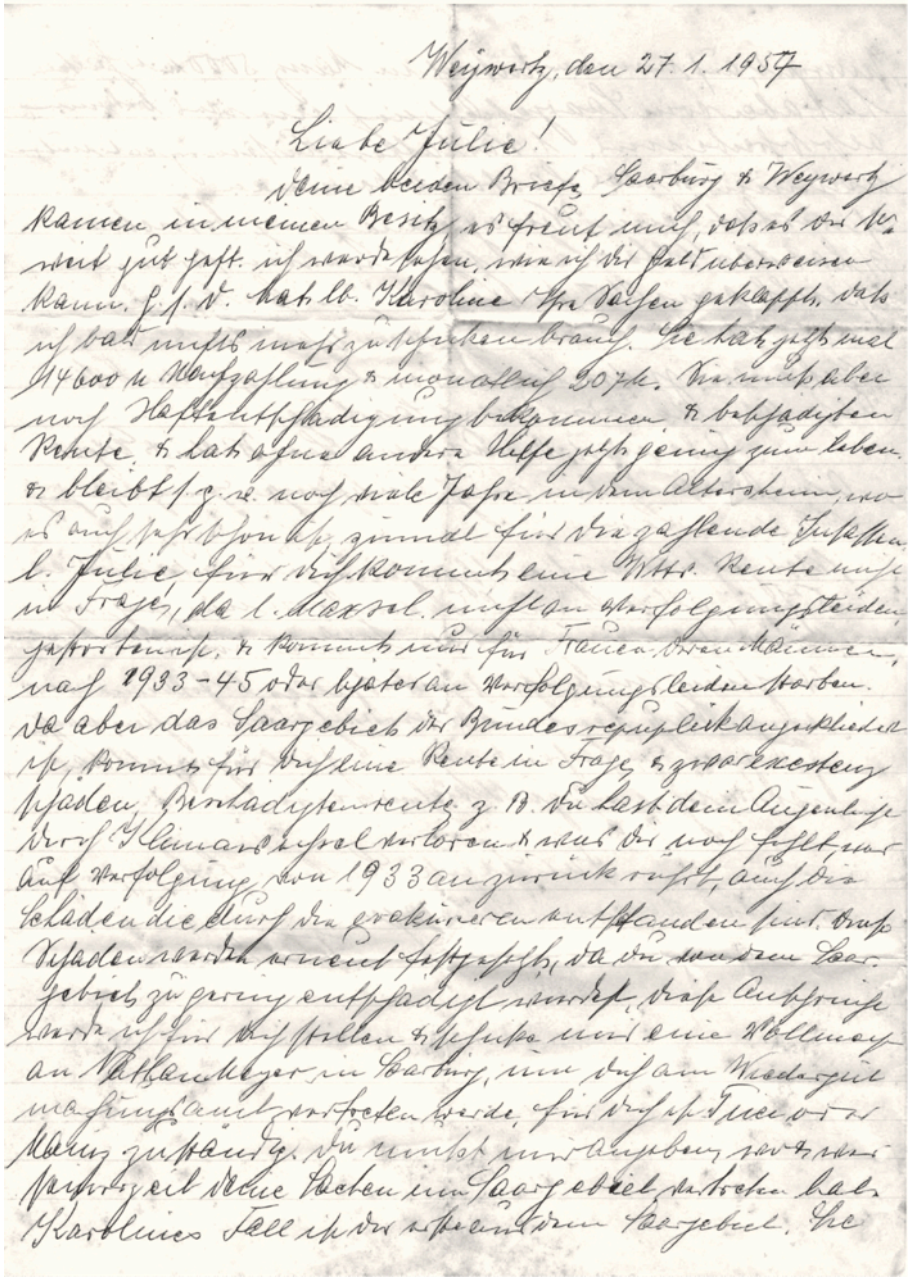
Nathan remained loyal to the same brand and model. When he had the necessary resources again, he bought a new model of the black Opel Kapitän every year. With that he drove in one go between Weywertz and Champcevinel. Without a driver's license, because he belonged to the class of experienced car owners in Belgium who were free to ride without a driver's license when it was introduced. .

The Ossuary of Douaumont is a monument containing the remains of 130,000 unidentified French and German soldiers. All were killed during the battle of Verdun in the First World War. The first ossuary dates from 1919, the current monument from 1932.

burg, at 23 Graf Siegfried Strasse. They were not yet Belgians and no longer Germans.
Hedwig died on January 27, 1952, aged fifty-nine, in the University Hospital of Bonn.
At the grave, Nathan also had the names of his two murdered sons and his daughter-in-law engraved. There is no grave for them, but still a lasting memory.
After the death of his wife, Nathan went to live as a boarder with a Mrs. Schmitt in Trier. Her daughter had a child from an American soldier and they could use a boost to her income. There is now nothing left of her boarding house at Mustorstraße 8, which has been demolished.
On January 25, 1957, Nathan wrote a letter to his sister-in-law Julie (his brother Max's widow) in South Africa that he could find enough women, but that nothing compared to his Hedwig. He gave her advice for her Wiedergutmachungszaken. He himself had contented himself with a monthly interest and had waived the restitution of his lost wealth. A favorable arrangement for the German state, because he died a few years after the settlement.
Exactly one month later, on February 25, Nathan died in the nursing home of the sisters of Borromeus in Trier. He was buried next to Hedwig in the cemetery on Herzogenbuscherstraße in Trier.

The house in Weywertz where Nathan and Hedwig lived (the former address was Bütgenbach, Oberweywertz nr. 209).

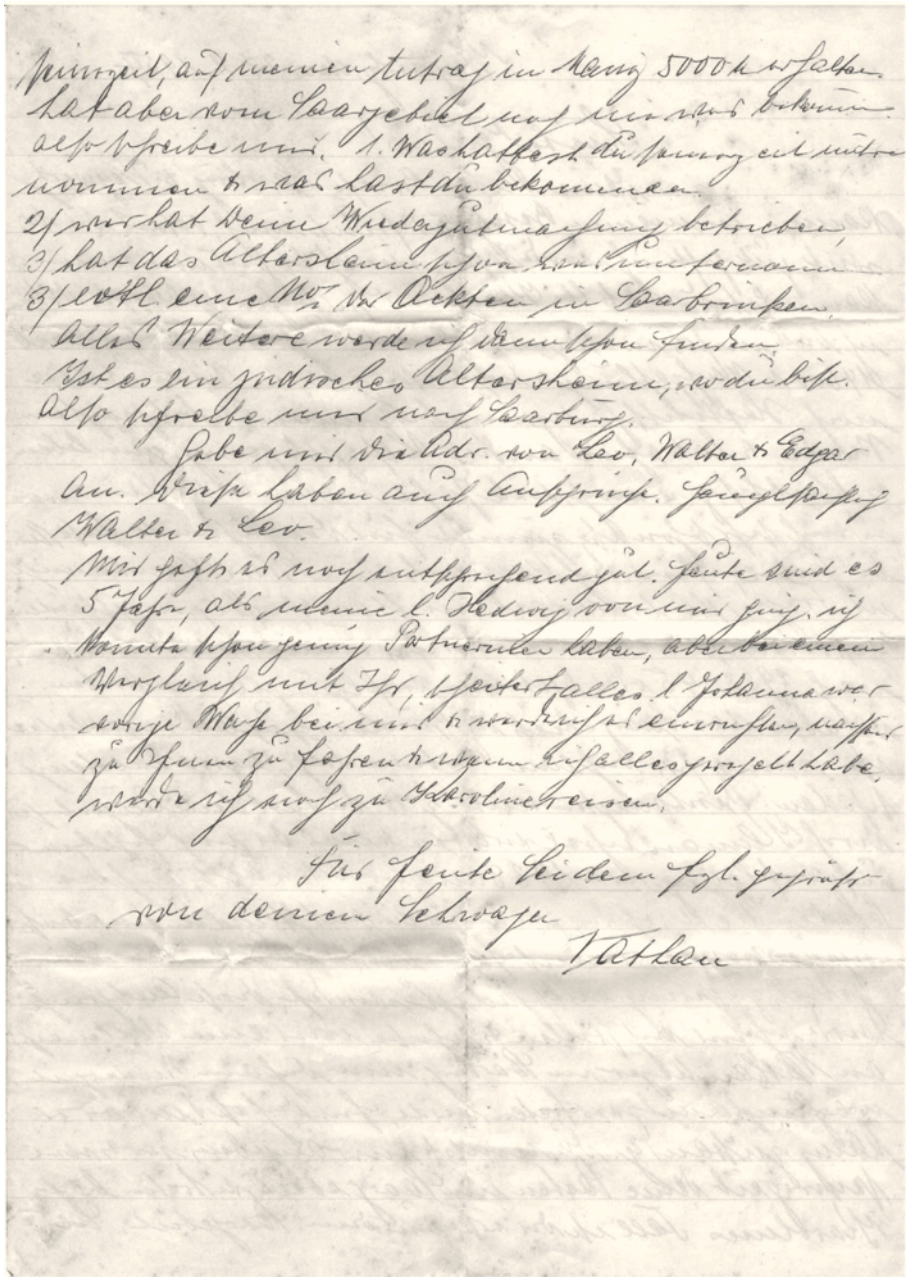
Before his death, Nathan lived with Mrs. Barbara Schmitt, in the guest house Zum Mustor at 8 Mustorstrasse in Trier,
In 1957, shortly after his death, the house was demolished.
Mrs. Schmitt had to move to a flat.
After his heart attack Nathan was admitted to the Catholic hospital of the sisters of Saint Borromeo where he died.



Weyhers, den 27. 1. 1957

Liebe Julie!

Deine beiden Briefe, Saarburg & Weyhers kamen in meinen Besitz & freut mich, daß es Dir wieder gut geht. Ich wartete dann, wie ich die Sache übersehen kann. L. L. V. hat lb. Karoline ihre Karten geklappt, daß ich bald mußte mal zu Ihnen kommen. Sie hat jetzt viel 4600 M Versorgung & monatlich 307 M. Sie muß aber noch Haftentschädigung bekommen & beschädigten Rente. & hat ohne andere Hilfe jetzt genug zum Leben & bleibt 1 g. E. noch viele Jahre in dem Altersheim, wo es auf jetzt bin ich einmal für die zahlende Insassin d. Julie, ihre Rückkommt eine Mtl. Rente muß ich sagen, da d. Max sel. mußte an Verfolgungsleiden gestorben & kommt nun für Frau Brauchbaren, daß 1933-45 oder später an Verfolgungsleiden starben. Da aber das Saargebiet der Bundesrepublik angegliedert ist, kommt für diese Rente in Frage & gar exotisch haben Entschädigungsrente z. B. die Last der Angehörige von Klimaverhältnissen & auch die noch stiefmütterlich Verfolgung von 1933 an gewünscht wird, auf das Schaden die durch die grausamen entstanden sind. Auch Schaden noch nicht festgestellt, da im neuen Saargebiet zu wenig entschädigt wird. Diese Anträge sind für die Stellen & Gesetze und eine Vollmacht an Rechtsanwalt in Saarburg, nun bis zum Wiedergut machung Gesetzen werde, sind dies Jahr oder Mainz zu tun. Die nächste Anregung war, daß Sie Verfolgungsleiden haben im Saargebiet, da doch hat Karolines Fall ihre Heimat im Saargebiet. Sie



seinerzeit, auf meinen Antrag in Mainz 5000 M bekommen hat aber vom Saargebiet noch nichts bekommen also schreibe mir, 1. Was hat sich die Sache seit mir vernommen & was hast du bekommen
2/ wer hat deine Wiedergutmachung betrieben,
3/ hat das Altersheim schon von Frankfurt aus
3/ will eine Mtl. Rente in Saarbrücken.
Alles Weitere werde ich dann schon finden
Ist es ein jüdisches Altersheim, wo du bist.
Also schreibe mir nach Saarburg.

Habe mit Kinder von Leo, Walter & Edgar
an. Diese haben auch Aufsprüche. Jüngste Sohn
Walter & Leo.
Mir geht es noch ziemlich gut. Heute sind es
5 Jahre, als meine L. Hedwig von mir ging, ich
konnte ihr ganz gut Pflegerin sein, aber bei einem
Vorgang mit Ihr, bei einem Falle d. Johanna war
etwas Wahr bei mir & wartete schon, was
zu tun zu lassen & wenn ein Fall es so gut hat
gehe ich auch zu Karolines.

Für heute Leiden Gruß
von deinen Schwager
Nathan

Nathan's last letter to his sister-in-law Julie., 27 january 1957.

In July 1952, Nathan visited his brother Julius and his family in London. Here he stands with Daisy in the garden of Julius and Ilse.

Nathan with his two granddaughters, Les Moussouses. Françoise Piet, Siegfried's daughter, had come with him.

The picture above with Guy and the dog Ami was taken shortly before his departure.
He always brought Belgian Côte d'Or chocolate as a gift. But everything he had with him was infused with the smell of his mostly Dutch cigars. He had conspicuously full wavy gray hair (originally black), over which he wore a hairnet at night to keep it in place. He kept his grenadier mustache tidy in the same way. He slept in a warm cotton nightgown, roughened on the inside. Nathan was a man of habits (and someone who could improvise if necessary).

The grave of Hedwig in Trier, then still with the empty half that had already been buried for Nathan was reserved. and how it was in 2011.
The names of Ernst, Siegfried and Gertrud, who remained without a grave, are also engraved. Gertrud's year of birth is wrong. It is 1914, not 1915.

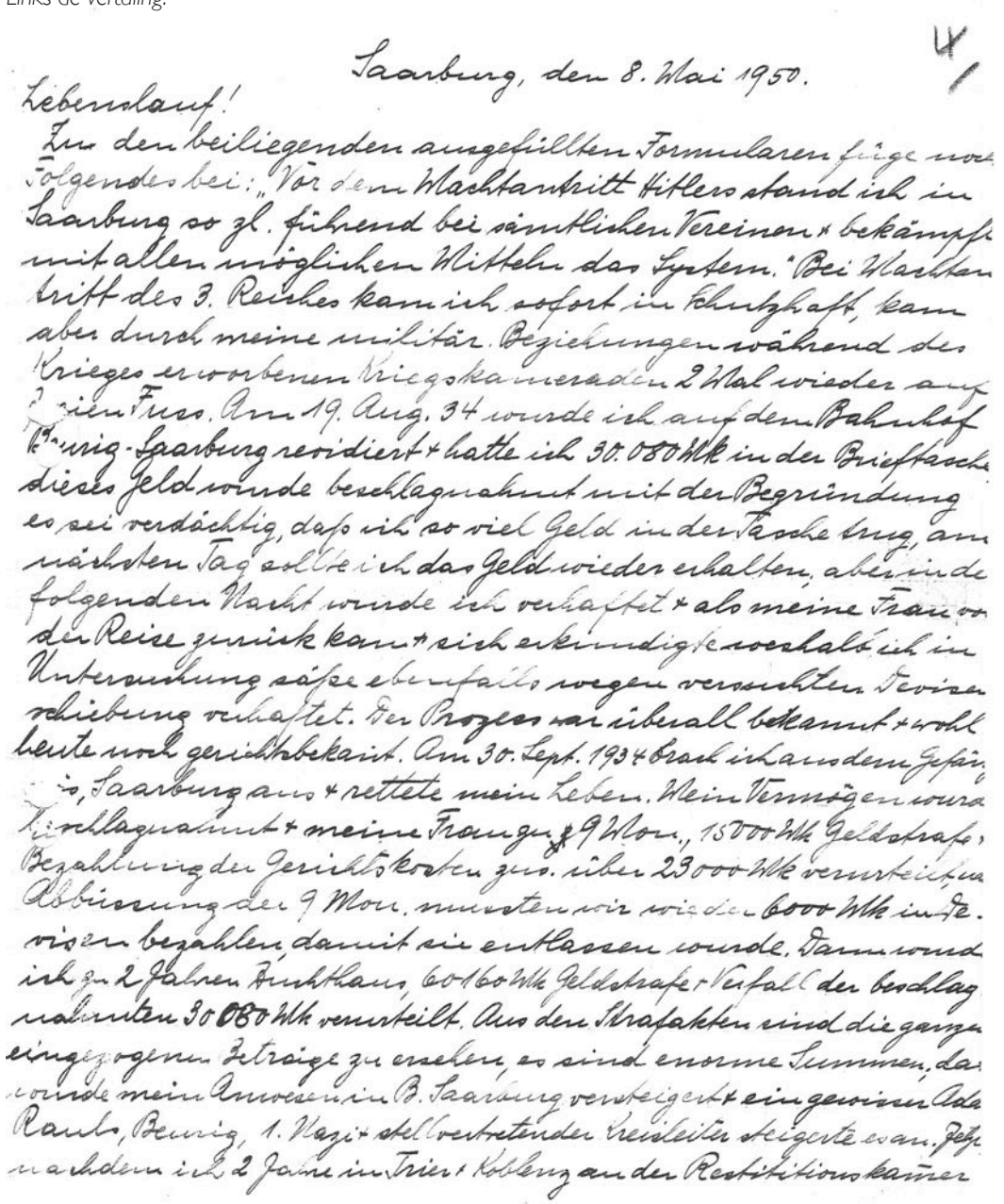
On the right Nathan with Jenny, one of his 'girl friends'.

Saarburg, May 8, 1950

Life course
I want to add something to the submitted forms. Before Hitler came to power, I was in Saarburg on the boards of several associations and fought with all possible means against the emerging political system. Upon the seizure of power by the Third Reich, I was immediately placed in custody, but thanks to the intervention of friends from my war service, I was released. On August 19, 1934 I was searched at Beurig-Saarburg station with 30.080 Mk in my pocket. This money was seized because it was considered suspicious that I was carrying so much money. I was supposed to get the money back the next day but the next night I was arrested when my wife came back from the trip inquired why I was detained she was also arrested for attempted currency smuggling. This process was widely known today. On September 30, 1934, I escaped from prison in Saarburg and saved my life. My assets were seized my wife sentenced to 9 months in prison, 15,.000 Mk fine, payment of legal costs, totaling about 23.000 Mk . After 9 months in prison we had to pay 6.000 Mk in cash to be granted provisional release. Subsequently I was sentenced to 2 years imprisonment, 60.160 Mk fine the paid 30.080 Mk forfeited. In the files of the court cases, the amounts mentioned can all be checked, they are huge sums of money, then my house with outbuildings and yard in Sarburg was auctioned, a certain Adam Rauls from Beurig, a Nazi and deputy district chief has a hand in it laid on. After two years of litigation in the restitution court, I got some compensation for the portion that was not bomb-destroyed. Now, with the compensation of the money confiscated by the state, I plan to rebuild my house and restart my

>

Nathan's leven na 1930 zoals hij het zelf omschreef in 1950 bij zijn aanvraag voor Wiedergutmachung. Links de vertaling.



Saarburg, den 8. Mai 1950.

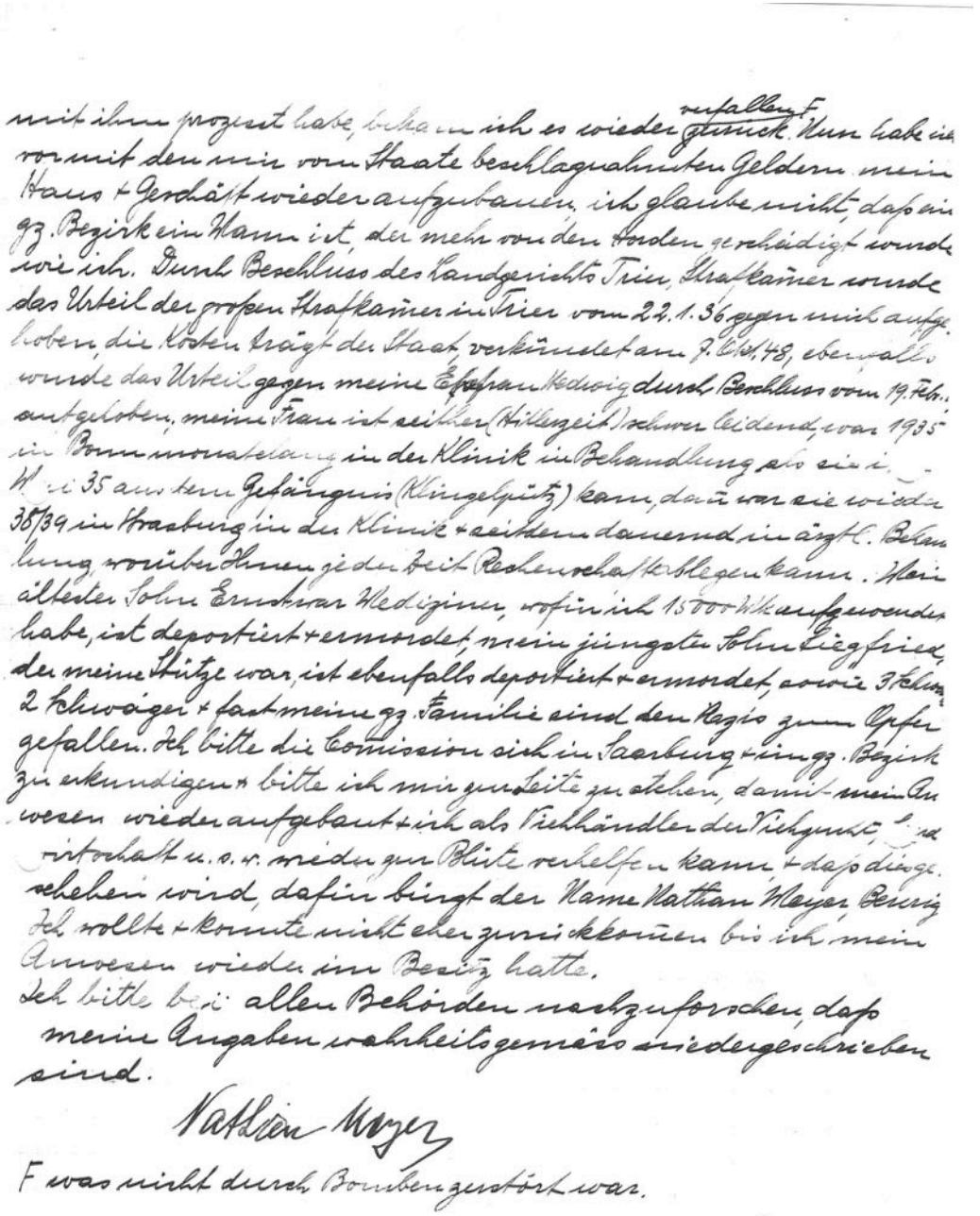
Lebenslauf!

Zu den beiliegenden ausgefüllten Formularen füge noch Folgendes bei: „Vor dem Machtantritt Hitlers stand ich in Saarburg so zl. führend bei sämtlichen Vereinen + bekämpfte mit allen möglichen Mitteln das System." Bei Machtantritt des 3. Reiches kam ich sofort in Schutzhaft, kam aber durch meine militär. Beziehungen während des Krieges erworbenen Kriegskameraden 2 Mal wieder auf freien Fuss. Am 19. Aug. 34 wurde ich auf dem Bahnhof Beurig-Saarburg revidiert + hatte ich 30.080 Mk in der Brieftasche dieses Geld wurde beschlagnahmt mit der Begründung es sei verdächtig, dass ich so viel Geld in der Tasche trug, am nächsten Tag sollte ich das Geld wieder erhalten, aber in der folgenden Nacht wurde ich verhaftet + als meine Frau von der Reise zurück kam + sich erkundigte weshalb ich in Untersuchung säße ebenfalls wegen verschiebung verhaftet. Der Prozess war überall bekannt + wohl heute noch gerichtsbekannt. Am 30. Sept. 1934 brach ich aus dem Gefängnis, Saarburg aus + rettete mein Leben. Mein Vermögen wurde beschlagnahmt + meine Frau zu 9 Mon., 15000 Mk Geldstrafe, Bezahlung der Gerichtskosten zus. über 23000 Mk verurteilt. Zur Ablösung der 9 Mon. mussten wir wieder 6000 Mk in Devisen bezahlen, damit sie entlassen wurde. Dann wurde ich zu 2 Jahren Zuchthaus, 60160 Mk Geldstrafe + Verfall der beschlagnahmten 30080 Mk verurteilt. Aus den Strafakten sind die ganzen eingezogenen Beträge zu ersehen, es sind enorme Summen, das Anwesen in B. Saarburg versteigert + ein gewisser Adam Rauls, Beurig, 1. Nazi + stellvertretender Kreisleiter steigerte es an. Jetzt nachdem ich 2 Jahre in Trier + Koblenz an der Restitutionskammer

business. I don't think anyone in the whole region has been more damaged by the Nazi horde than I have. The judge of the trial chamber of Trier has on Oct. 7, 48 quashed my criminal conviction of 22.1.36 in Trier, the costs are borne by the state; the verdict against my wife Hedwig was also canceled by order of 19 February. My wife has been seriously ill ever since (particularly the Hitler era), was hospitalized for months in Bonn in 1935, then in Strasbourg, and has been in constant treatment ever since, for which I can provide the expense incurred. My eldest son Ernst was a doctor in training for which I had to pay 15.000 Mk , he was deported my youngest son, my support and support was also deported and killed as well as three sisters, two brothers-in-law almost my entire family is a victim become of the Nazis. I ask the Commission to check the facts I have put forward in the Saarburg area and to assist me so that I can restore my business in the livestock trade to its former size and help bring the livestock in the area up to strength. Nathan's reputation stands for this Meyer in Beurig guarantor. I did not want to and could not return without first being compensated for my lost assets.
I request you and all relevant authorities to verify the truth of my information provided

.

Nathan Meyer

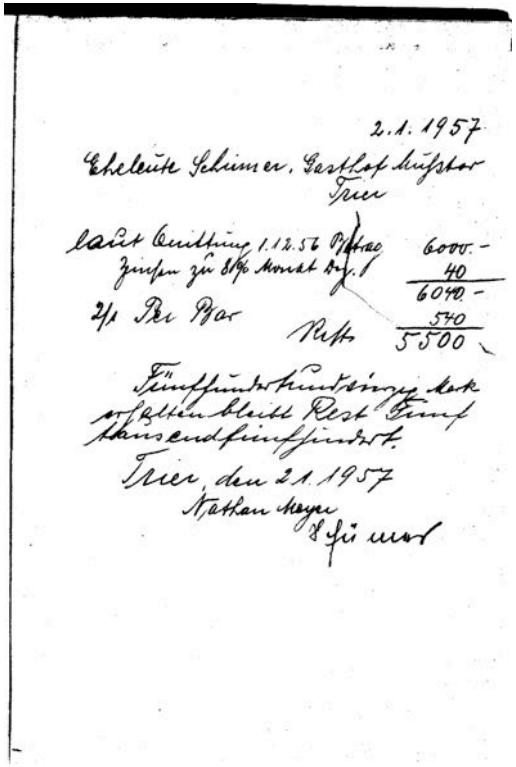


mit ihnen prozessiert habe, bekam ich es wieder zurückgegeben. Nun habe ich vor mit den mir vom Staate beschlagnahmten Geldern mein Haus + Geschäft wieder aufzubauen, ich glaube nicht, daß ein gg. Bezirk ein Name ist, der mehr von den Juden geschändigt wurde wie ich. Durch Beschluss des Landgerichts Trier, Strafkammer wurde das Urteil der großen Strafkammer in Trier vom 22.1.36 gegen mich aufgehoben, die Kosten trägt der Staat verkündet am 7.10.48, ebenfalls wurde das Urteil gegen meine Ehefrau Hedwig durch Beschluss vom 19.Feb. aufgehoben, meine Frau ist seither (Hitlerzeit) schwer leidend, war 1935 in Bonn monatelang in der Klinik in Behandlung als sie i. W. v. 35 am Tage Gebärgnis (Klingelpütz) kam, dann war sie wieder 38/39 in Strasburg in der Klinik + seitdem dauernd in ärztl. Behandlung, worüber Ihnen jederzeit Rechenschaft abgelegt kann. Mein ältester Sohn Ernst war Mediziner, wofür ich 15000 Mk aufgewendet habe, ist deportiert + ermordet, mein jüngster Sohn Siegfried, der meine Stütze war, ist ebenfalls deportiert + ermordet, sowie 3 Schwestern 2 Schwäger + fast meine gg. Familie sind den Nazis zum Opfer gefallen. Ich bitte die Commission sich in Saarburg + im gg. Bezirk zu erkundigen + bitte ich mir zur Seite zu stehen, damit mein Anwesen wieder aufgebaut + ich als Viehhändler den Viehbestand i. Landwirtschaft u. s. w. wieder zur Blüte verhelfen kann + daß dieses geschehen wird, dafür bürgt der Name Nathan Meyer, Beurig Ich wollte + konnte nicht eher zurückkommen bis ich mein Anwesen wieder im Besitz hatte.
Ich bitte bei allen Behörden nachzuforschen, daß meine Angaben wahrheitsgemäß niedergeschrieben sind.

Nathan Meyer

F war nicht durch Bomben zerstört war.

The grave of Nathan and Hedwig in 2011, on the Jewish part of the general cemetery of Trier. Ernst, Gertrud and Siegfried, who have no grave, also received an inscription when Hedwig was buried and Nathan had a blank stone placed next, waiting for his turn.



Nathan was used from his time as a cattle dealer to playing for a loan bank. He continued to do so, against the wishes of his daughter Johanna, until just before his death, as evidenced by a debit note from other guests of the Gasthof Mußtor.

The Stolpersteine for the family of Nathan and Hedwig, for both the survivors and the victims of the Nazi regime.

The family of Leopold Meyer

Leopold Meyer and his wife Johanette (Jeanette) Zirndörfer, the parents of Nathan Meyer and grandparents of Johanna, the mother of grandmother Myriam.
She only lived to be 58 years old, he was 72. Nathan was the son who most closely resembled his father, down to the same moustache.

Leopold Meyer was born not far from Beurig, in Filzen, across the Saar. Before he moved to Beurig, he was based in Konz, a town between Trier and Beurig. How he took a butcher's daughter from Württemberg as his bride has not been passed on. It may very well have been an arranged marriage. Judging by her photo, Johanetta was squinting a bit, and that wouldn't have made it any easier to find a husband. She lived in Württemberg, a long way from the Trier region, where it would have been more common for Leopold to look for a bride. For Leopold, the secret of his birth could easily remain undiscussed when looking for a bride from far away.
Johannette came from a devout butcher's family from Eschenau in Württemberg (not to be confused with Eschenau in the South of the Hunsrück). After she gave birth to nine children, seven of whom survived, she also had to take care of her old father David, who died in 1906 in Beurig. She died not long after that. That must have been quite a blow to Leopold. Sophie, the youngest daughter was still in the house. In 1910 she married the cattle wholesaler Isidor Meier from Bitburg, where her eldest sisters Elise and Rosa lived, and also married men from the cattle industry. In the same year Nathan married, who had been taking over more and more of his father's work since his return from military service and settled with his bride in the parental home, next to which were the cattle stables.

Leopold Meyeras a retired widowerr in Bitburg, probably on the cattle market place in not far from his daughter Sophie's house in Bitburg..

1845
1815
1785
1750
♂ Leopold MEYER
Handelsmann, Viehhändler
b. 01 Feb 1844 FILZEN
m. Johannette (Jeanette) ZIRNDÖRFER (1848 - 1906)
d. 04 Jun 1916 BITBURG 72
♀ Amalie MEYER
b. 14 May 1816 FILZEN
d. 09 Jun 1894 BEURIG, 78
♂ David MEYER
Handelsmann
b. 06 May 1785 SAARWELLINGEN
m. 08 Feb 1810 Adel KAHN (1783 - 1858)
d. 26 Sep 1849 at FILZEN, 64
♀ Adel KAHN
b. Jul 1783 KÖNEN
m. 08 Feb 1810 David MEYER (1785 - 1849)
d. 09 Dec 1858 FILZEN, 75
♂ David MEYER
b. 1744 KERPRICH
+. Mendel BORG (- 1805)
d. 14 Dec 1820 SAARBURG 76
♂ David MAYER
♀ Mendel BORG
+. David MEYER (1744 - 1820)
d. 1805 SAARWELLINGEN
♂ Isaak KAHN
Viehhändler
b. at KÖNEN
m. 1772 Mamel KAHN (1755 - 1812)
d. 1795
♀ Mamel KAHN
b. 1755 THOLEY
m. 1772 Isaak KAHN (- 1795)
d. 06 Dec 1812 KÖNEN 57

JEWS IN KÖNEN/KONZ/FILZEN.|
The native region of Leopold Meyer.

In Könen a small Jewish community existed until 1939/59.
It originated in the 18th century. Jews are first mentioned as residents of the village around 1700.

In the 19th century, the number of Jewish residents developed as follows:
1808 28
1833 49
1871 120 (of a total of 599)
1875 124

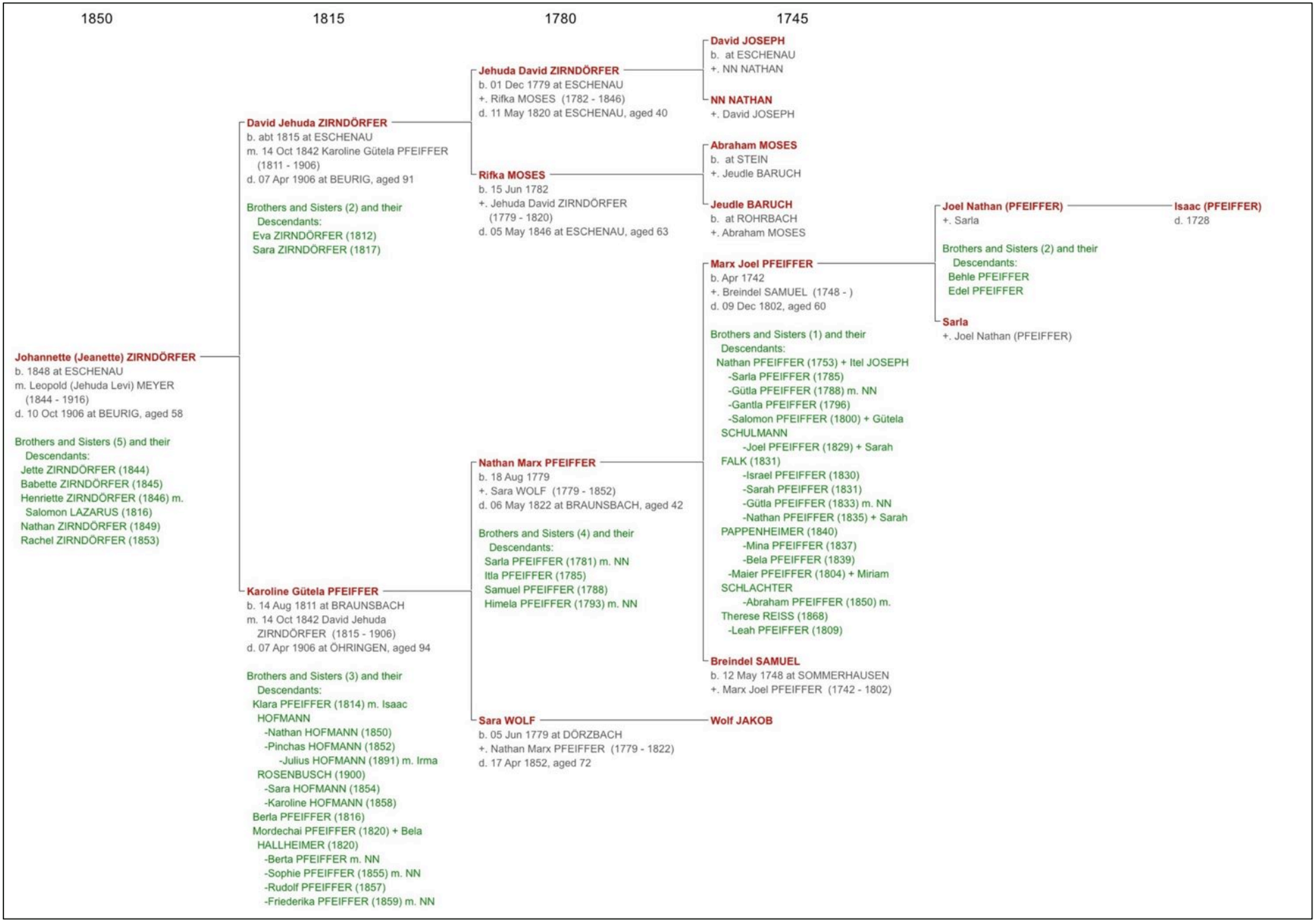
After that, the number shrank

1895 95

Until 1886 Könen did not have an independent Jewish community, but it fell under Konz. For a long time, the Jewish communities in Reinig, Wasserliesch and Filzen belonged to the Jewish community of Könen (1840 4 Jewish residents of Reinig, 6 in 1925; in that year 4 Persons in Filzen).

The Jewish community of Könen had a synagogue, a school, a ritual bath and a cemetery.
Religious matters were taken care of by a teacher who was appointed cantor and circumciser at the same time.
The congregation organizationally fell under the rabbinate of Trier.

The furthest traceable ancestor was a certain David Meyer from the village of Kerprich. Kerprich is today part of Kerprich-Hemmersdorf, located 6 km from Saarwellingen in Saarland, where he married Hendel Borg and his children were born.
The furthest traceable ancestor was a certain David Meyer from the village of Kerprich. Kerprich is today part of Kerprich-Hemmersdorf, located 6 km from Saarwellingen in Saarland, where he married Hendel Borg and his children were born.


1850
1815
1780
1745
Johannette (Jeanette) ZIRNDÖRFER
b. 1848 at ESCHENAU
m. Leopold (Jehuda Levi) MEYER (1844 - 1916)
d. 10 Oct 1906 at BEURIG, aged 58
Brothers and Sisters (5) and their Descendants:
Jette ZIRNDÖRFER (1844)
Babette ZIRNDÖRFER (1845)
Henriette ZIRNDÖRFER (1846) m. Salomon LAZARUS (1816)
Nathan ZIRNDÖRFER (1849)
Rachel ZIRNDÖRFER (1853)
David Jehuda ZIRNDÖRFER
b. abt 1815 at ESCHENAU
m. 14 Oct 1842 Karoline Gütela PFEIFFER (1811 - 1906)
d. 07 Apr 1906 at BEURIG, aged 91
Brothers and Sisters (2) and their Descendants:
Eva ZIRNDÖRFER (1812)
Sara ZIRNDÖRFER (1817)
Karoline Gütela PFEIFFER
b. 14 Aug 1811 at BRAUNSBACH
m. 14 Oct 1842 David Jehuda ZIRNDÖRFER (1815 - 1906)
d. 07 Apr 1906 at ÖHRINGEN, aged 94
Brothers and Sisters (3) and their Descendants:
Klara PFEIFFER (1814) m. Isaac HOFMANN
-Nathan HOFMANN (1850)
-Pinchas HOFMANN (1852)
-Julius HOFMANN (1891) m. Irma ROSENBUSCH (1900)
-Sara HOFMANN (1854)
-Karoline HOFMANN (1858)
Berla PFEIFFER (1816)
Mordechai PFEIFFER (1820) + Bela HALLHEIMER (1820)
-Berta PFEIFFER m. NN
-Sophie PFEIFFER (1855) m. NN
-Rudolf PFEIFFER (1857)
-Friederika PFEIFFER (1859) m. NN
Jehuda David ZIRNDÖRFER
b. 01 Dec 1779 at ESCHENAU
+. Rifka MOSES (1782 - 1846)
d. 11 May 1820 at ESCHENAU, aged 40
Rifka MOSES
b. 15 Jun 1782
+. Jehuda David ZIRNDÖRFER (1779 - 1820)
d. 05 May 1846 at ESCHENAU, aged 63
Nathan Marx PFEIFFER
b. 18 Aug 1779
+. Sara WOLF (1779 - 1852)
d. 06 May 1822 at BRAUNSBACH, aged 42
Brothers and Sisters (4) and their Descendants:
Sarla PFEIFFER (1781) m. NN
Itla PFEIFFER (1785)
Samuel PFEIFFER (1788)
Himela PFEIFFER (1793) m. NN
Sara WOLF
b. 05 Jun 1779 at DÖRZBACH
+. Nathan Marx PFEIFFER (1779 - 1822)
d. 17 Apr 1852, aged 72
David JOSEPH
b. at ESCHENAU
+. NN NATHAN
NN NATHAN
+. David JOSEPH
Abraham MOSES
b. at STEIN
+. Jeudle BARUCH
Jeudle BARUCH
b. at ROHRBACH
+. Abraham MOSES
Marx Joel PFEIFFER
b. Apr 1742
+. Breindel SAMUEL (1748 -)
d. 09 Dec 1802, aged 60
Brothers and Sisters (1) and their Descendants:
Nathan PFEIFFER (1753) + Itel JOSEPH
-Sarla PFEIFFER (1785)
-Gütla PFEIFFER (1788) m. NN
-Gantla PFEIFFER (1796)
-Salomon PFEIFFER (1800) + Gütela SCHULMANN
-Joel PFEIFFER (1829) + Sarah FALK (1831)
-Israel PFEIFFER (1830)
-Sarah PFEIFFER (1831)
-Gütla PFEIFFER (1833) m. NN
-Nathan PFEIFFER (1835) + Sarah PAPPENHEIMER (1840)
-Mina PFEIFFER (1837)
-Bela PFEIFFER (1839)
-Maier PFEIFFER (1804) + Miriam SCHLACHTER
-Abraham PFEIFFER (1850) m. Therese REISS (1868)
-Leah PFEIFFER (1809)
Breindel SAMUEL
b. 12 May 1748 at SOMMERHAUSEN
+. Marx Joel PFEIFFER (1742 - 1802)
Wolf JAKOB
Joel Nathan (PFEIFFER)
+. Sarla
Brothers and Sisters (2) and their Descendants:
Behle PFEIFFER
Edel PFEIFFER
Isaac (PFEIFFER)
d. 1728
Sarla
+. Joel Nathan (PFEIFFER)

Witchcraft by cattle dealer Meyer from Beurig?

This article does not mention the first name of the cattle trader, but it is most likely Nathan, although Leopold may have been active at the time.
From the Magazine Im deutschen Reich, number 9, September 1909 S. 519 Trier. 2 August [1909].
For several weeks, a veritable witch trial took place in front of the local appellate court. Two old, superstitious old women from Serrig on the Saar had developed the delusion that their two cows, which for inexplicable reasons were emaciated to the bone, would no longer give milk and kicked around wildly during milking, must be bewitched. The culprit could be none other than the Jewish cattle dealer Meyer from Beurig-Saarburg who had sold them the animals. To drive the devil out of the animals, they lured the unsuspecting merchant into their stable, under the pretence of trading with him. Once he arrived, they attacked him with a pitchfork and a dung spade and wounded him so that he was bedridden for two weeks. The Saarburg lay court sentenced the two fanatical women to 14 days in prison and a 10 mark fine for assault and insult. The prosecutor had appealed against this judgment to the Trier Trier Chamber because the sentence seemed too light to him. However, the court upheld the judgment, citing as a mitigating circumstance that the two women were still convinced that their cows had been bewitched by the trader..

jJEWS IN BEURIG/SAARBURG - Johanna Meyer's and her father Nathan'S native village

Saarburg had a Jewish community again in modern times from the 17th to the 19th. century: since 1681 Jews were seen in the city again. In 1715 there were six Jewish families, in 1750 two. In the 19th century, the number of Jewish inhabitants developed as follows: in Saarburg in
1808 8 Jewish residents (in two families),
1843 10
1846 seven Jewish families
1861 25
1862 32
1895 34
1905 24
Including the Jews of Beurig and Wiltingen.
The Jewish community in Saarburg only became independent in the second half of the 19th century. Until then, the Jews of Saarburg belonged to the community of Freudenburg.
Around 1924, when the congregation had 14 people in Saarburg, 29 in Beurig and 4 in Wiltingen (the Meyer family), the leaders of the community were Nathan Wolf, Wolf Meyer (both in Beurig) and Alfred Kahn (in Saarburg). In 1932, when more Jewish people lived in Beurig than in Saarburg, the official name became "Jewish Community of Beurig-Saarburg".
In 1933 there were about 40 Jews in Saarburg, Beurig Wiltingen. In the following years, several members of the Jewish community emigrated or moved because of persecution. In 1938 there were 1938 still 21 Jews present in the three villages. During the so-called Kristallnacht of November 1938, the interior of the prayer room was destroyed and the windows of Jewish houses were smashed. The last Jewish inhabitants left Saarburg for Trier in the evacuation when the war started.

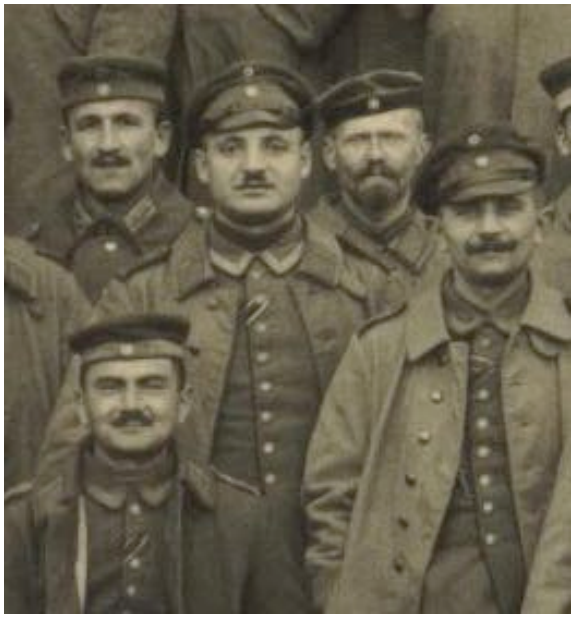
The Jewish facilities included a synagogue, a Jewish school and a cemetery. The relatively small number of Jewish families in Saarburg did not justify the presence of an independent teacher and prayer leader. External teachers and prayer leaders guided the community, such as cantor J. Kahn from Thionville.
In 1935, Niederleuken (266 hectares, 340 inhabitants) and Beurig on the other side of the Saar (656 hectares, 1,270 inhabitants) were annexed. At the same Saarburg was sacrificed for the war preparation. Saarburg became a bridgehead on the left side of the Saar, while the Westwall was to provide protection and Beurig was given barracks.

Leopold in a photo from the archive of Paul Meyer.
The Panama hat he was wearing in the other photo is in the background. His son Nathan has remained remarkably faithful to his style, except for the lavalliere and the Panama hat: three-piece suit and gold pocket watch.

The four Meyer sisters, all married at the time : Karoline Alkan, Rosa Kaufmann, Sophie Meier and Elise Barth. All spouses were involved in cattle trading or butchery.
Karoline was the only one to survive the war. Rosa and Elise had no children. Elise wears the same dress as in the festive photo with her husband Isidor Barth. Presumably, her three sisters were present to celebrate her 25th wedding anniversary. The four sisters wear so-called reform dresses, without corsets. The most pronounced is that of Karoline, with eastern European-looking decorations.

The three sons of Leopold Meyer.
Max, Nathan and Julius in military uniform. They served in three different army units. Both Nathan and Julius wear a ribbon as a sign that they received an iron cross as an award because they fought at the front. The photo was taken when they were on leave to bury their father in Bitburg. That is why all three wear a black ribbon on their left arm.

Max (also on the left) was deployed on the Western front line and as a reward he was allowed to relax in the northern French city of Lille. He came back from the front battered. He had inhaled poison gas, not enough to kill him instantly, but enough to make him chronically ill and eventually die in 1930.
(from Paul Meyer's archive)



German-Jewish soldiers in World War I

The military experience of the three Meyer brothers is quite representative of what happened during that time.

A service in the German army.

Below: Rabbi Aron Tänzer from Göppingen, with both the Star of David and the Iron Cross decoration.

The Union of Jewish soldiers at the front tried to fight the rising anti-Semitism by appealing to the feelings of German-Christian mothers of the fallen.

AN DIE DEUTSCHEN MÜTTER!
72000 jüdische Soldaten sind für das Vaterland auf dem Felde der Ehre gefallen
Christliche und jüdische Helden haben gemeinsam gekämpft und ruhen gemeinsam in fremder Erde.
12000 Juden fielen im Kampf!
Blindwütiger Parteihass macht vor den Gräbern der Toten nicht Halt.
Deutsche Frauen,
duldet nicht, dass die jüdische Mutter in ihrem Schmerz verhöhnt wird.
Reichsbund jüdischer Frontsoldaten E.V.

A less pleasant part of the emancipation of Jews in different parts of Germany was military service. The emancipation was not yet complete. Initially, only Jews who had converted to Christianity were allowed to become officers in the Prussian army. Nevertheless, Jewish men were involved as officers, including fighter pilots.

The first war in which the Jewish young men were withdrawn was in 1870-1871 when France was attacked and Alsace-Lorraine was annexed by Germany.

But World War I had a much greater impact on the lives of Jewish families.

It was not rare for young men to volunteer. This was the case, for example, for Otto Weil, a cousin by marriage of Myriam's mother. Most of the Jewish soldiers showed the same patriotism as non-Jewish soldiers. Letters from front soldiers to their home front show this. One of the examples was Julius Meyer, whose letter to his sisters has survived along with his photo album. In it he described the hardships of the front, but these did not dent his patriotism.

In 1916, the Prussian War Minister Adolf Wild von Hoheborn ordered a census of Jewish soldiers at the front, in response to rumours that Jews were pushing for conscription. The results of this census were kept secret until the end of the war, fueling suspicion and anti-Jewish sentiment. The count was not scientific, because all soldiers absent from the front (already fallen, wounded and staying in hospitals or on leave for other reasons) were not counted. The Jewish census was regarded as an insult by the soldiers in the hood.

In 1922 the edited version of the census was released. What turned out? There was no significant difference between the Jewish and non-Jewish populations. Despite this, anti-Jewish demagogues of all stripes continued to claim that Jews had either pressed themselves or lacked the right qualities to be good soldiers.

Incidentally, the same rumours were circulating in France.

However, the German Ministry of War had ensured that so-called “Feldrabbiner” or “Landwehrrabbiner” were appointed and paid. Adolf Altmann, the rabbi who married Ernst David Meyer (eldest brother of great-grandmother Johanna) to Gertrude Landau, was a Feldrabbiner in the Austrian army during the First World War.

The association of German Jews released a special handy edition of the Bible for soldiers to press. There was little pacifism in the German Jewish community, with the exception of a few intellectuals.

In the end, about 12.000 Jewish soldiers died under the German flag in World War I. Not counted are those who are in the next died at a young age decades from the consequences of damage sustained during the war, as Max Mayer did in 1930.

For the Jewish soldiers at the front, denying their war past was a terrible blow. They had fought in the trenches for nothing. Their loyalty to the fatherland counted for nothing.

Max Meyer (front row, fourth from left) with war comrades in Lille, probably in 1916 - he wears the same uniform as at his father's funeral).
Lille was taken by the German troops on 13 October 1914 after a ten-day siege and heavy bombardment. Lille, about twenty kilometres from the front, is a transit point for army units going to go to the front or come from it. Soldiers liked to take a stroll in the Rue Nationale, where shops of German civilians sprang up like mushrooms and on the Grand'Place, where the photo was taken. For soldiers, there were a German theatre, casinos, a cinema and many more facilities. Barracks were set up in empty factories for the soldiers. The officers took up residence in villas.
Lille was liberated on 17 October 1918 by the English army under General Birdwood.

A German parade on Lille's main square (Grand'Place) during the First World War occupation. (With this image the place of the photo with Max could be determined with certainty, in 2015 the terrace of the McDonald's).

Jews in Eschenau and Braunsbach

Great-grandmother Johanna Meyer did not know her grandmother Zirndörfer. She died five years before she was born. Johanetta Zirndörfer came from Württemberg, in the South West of Germany, where her father David was a butcher in the village of Eschenau. Her mother Karoline Pfeiffer was a descendant of a rabbi from the village of Braunsbach, near Schwäbisch Hall and Heilbronn. David Zirndörfer died in Beurig, in Johanna's birthplace. In the same year Johanetta also died.

JEWS IN ESCHENAU
The native village of David Zirndörfer

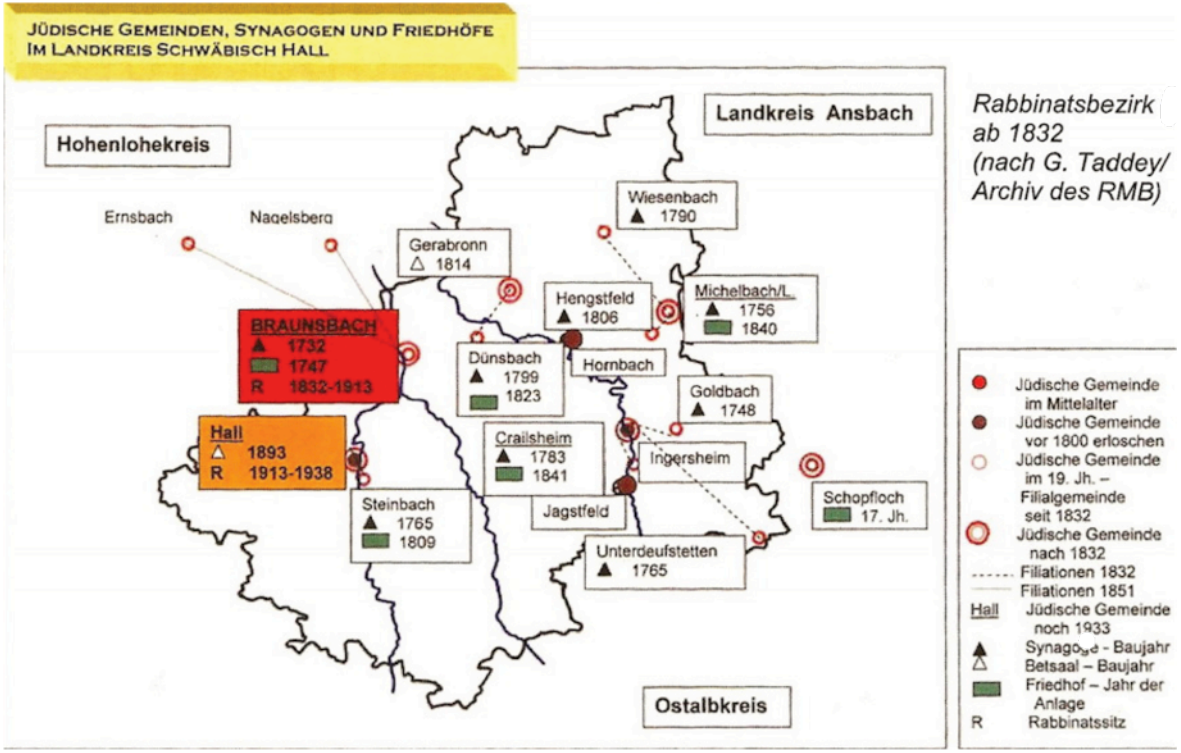
The first known Jewish presence in Eschenau dates from around 1660. Since the 16th century, Eschenau had changing lordships - the lords of Gemmingen, later that of Moser and others. Forsten and ecclesiastical rulers tolerated Jews in their area as "Schutzjuden". The rights and duties of the Jews were contained in letters of protection for Jews or decrees. In 1672, Jews from Eschenau also traded in Neckarsulm near Heilbron. In 1680, a Ruggericht decree prohibited buying goods from Eschenauer Jews or borrowing money from them without permission from their government. Only in 1725 two Jewish families are recorded again in Eschenau: those of Isaac Haim and Feist.
The heyday of the Jewish community was around 1850. In the year 1845, Eschenau had 115 Jewish inhabitants. After 1860, because of the new laws that on paper ensured free choice of profession and equality, many, especially younger Jews, moved to the cities, for example to `Heilbronn. Originally the Jews came from the cities to the surrounding villages precisely because they were expelled.
In 1933 there were only 7 Jews left in Eschenau. With the deportation of Hedwig Weisburger to Riga in 1941, the last Jew disappeared from Eschenau.

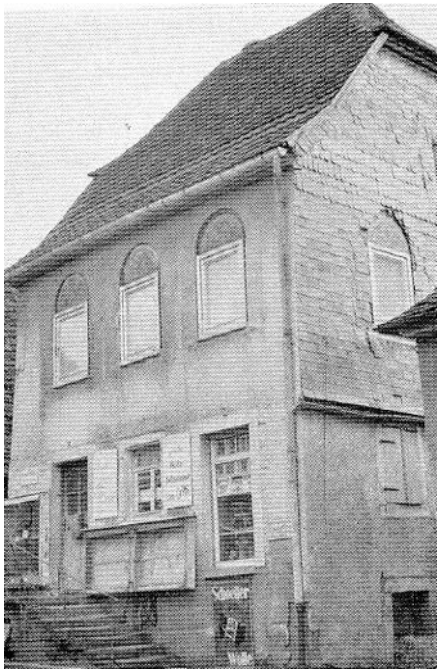
JEWS IN BRAUNSBACH

Over the centuries, Braunsbach was part of several lordships : from 1737 to 1802 it fell under the cathedral chapter of Würzburg and there was already a small Jewish community that continued until 1939. Around 1600 there were three Jewish families in the village. ("the old Jew", Mendlein and Scheu). In 1616 the Jews Michael, Schey and Hirsch joined.
During the Thirty Years' War there were no Jewish families in Braunsbach. In 1649 one Marx was mentioned by name and in 1673 there were already four Jewish households. 1649-1663 a certain Liebmann owns a house that in 1661 belonged to the Jew Heimle. 1651-1658 follow Michel and Aron. Thereafter Hayum became the son of Marx Schutzjude and in 1672 Hirsch was too. In 1682 Simon and Hutzig from Gaildorf become residents of Braunsbach. In 1685-96 there were eight Schutzuden. In the years 1750-1805 the number of widows, servants and virgins in Jewish households increased, only to decrease after 1793.
In the nineteenth century the Jewish population grew.

1806-09 165
1822 175
1825 198
1833 201
1838 237
1843 293 45 households
1846 234
1858 186
1885 143
1895 159
1900 120
1910 88

The nineteenth century is a century of emigration, especially to the United States. The Jewish population in the villages was aging. There was a synagogue in the village, a Jewish school founded around 1834, a ritual bath and a cemetery.
The school was established in 1841 in a room of the rabbi's house. The teacher lived on the second floor, after 1870 in his own house. In 1923 the school was closed due to a lack of sufficient students. The remaining children attended the Protestant school.
In 1936 the school was reopened as a regional school for the children from Schwäbisch Hall, Braunsbach. Dünsbach and Künzelau, because Jewish children were denied access to public schools. In 1939 it was over with the school.
The dead were initially buried in Berlichingen. In 1738 Braunsbach got its own cemetery (lot 419, 7.92 ares in size at half the height of the Schaalberg between the street 'Im Schönblick' and the forest.





The former synagogue of Eschenau, with the saying "and Solomon built the house", 1797

That the ancestors from Württemberg lived in the countryside (mainly Braunsbach and Eschenau) was no coincidence.

In 1832, 93% of the approximately 10,000 Jews of the Kingdom of Württemberg lived in villages spread over 60 rural communities. These settlements had been established shortly after the exclusion of the Jews from the Duchy of Württemberg and cities such as Heilbronn, Ulm and Esslingen in the fifteenth and sixteenth centuries. A century later, just before the takeover of power by the NSDAP, the situation had changed: only about 22% of the Jews still lived in the countryside. Decisive for urbanization was legal emancipation. Before the Reforms that gave Jews equal rights, Jews were not allowed to settle freely. When this restriction was lifted, the exodus to the cities began. Incidentally, not only to the German cities: emigration to the United States, used by the peasant population, was also a strategy for Jews to look for better living conditions.

The Zirndörfer and the Pfeiffer were anchored in the rural Jewish tradition, faithful to Jewish piety, with a butcher like David Zirndörfer (especially if kosher slaughter is central) being a binding element in the small local community.

Voorstelling van rabbijnen op pijpenkoppen ui de negentiende eeuw.

The emancipation of Jews in Württemberg

Eschenau was the village where the family of grandmother Myriam's great-grandmother Zirndörfer came from and Braunsbach was the village where her ancestors Pfeiffers came from, Württemberg has not been occupied by the French. It remained an independent duchy and later kingdom for a long time. As a result, the emancipation of Jews proceeded differently than in Rheinland Pfalz. Between 1498 and 1805, Jews were not allowed to live permanently in Württemberg. Small groups did come into some parts of the rural kingdom, tolerated by petty local rulers. It was not until the 19th century that significant communities emerged in the cities that also had synagogues built.

From the eleventh century, Jews lived in what is now Württemberg territory. After a time of peaceful coexistence, brutal persecutions and expulsions arose, reaching a sad climax around the great European plague epidemic of 1348-1349. The Gradual Return of Jewish Life was long in coming. A drop by drop return took place, but at the end of the 15th century, the Jews were expelled from the imperial cities and the duchy. With few exceptions, there was no Jewish life in the Duchy of Württemberg until the beginning of the 19th Century. A number of smaller local princes benefited from the payment of protection money. The only means of subsistence allowed for the Jews were small trade and money lending. Thus a modest Jewish presence was established between Lake Constance and Tauber.

With the political upheavals after 1803, many previously independent territories merged into the Kingdom of Württemberg. For its Jewish inhabitants, who had previously lived in these areas under different legal and economic conditions, the struggle began to be legally equated with their fellow Christian citizens. But only after 1864 did they get equal rights with non-Jews.

The social structure of the Jewish community changed in the 19th Century. Many Jews moved from the countryside to the cities, where they participated in the development of trade and industry. Most became ordinary Wurttemberg citizens, distinguished only by their Jewish faith. Towards the end of the 19th century, Jews found themselves expelled from rising anti-Semitism. This was made worse with the rise of National Socialism during the Weimar Republic, through unrelenting anti-Jewish incitement. The Jewish attempts to enforce tolerance and acceptance were nullified by the propaganda of the National Socialists.

This happened while the Enlightenment in the 18th century brought closer the possibilities for social and political emancipation for the Jewish population and the material and ideological ghetto walls gradually came down in the 19th century.

After the establishment of the Kingdom of Württemberg

In 1806, the presence of nearly 10,000 Jews in Württemberg territory was a problem due to the proliferation of local legislation. This the king tried to bring to a solution.

1807 : Jews are allowed to buy and exploit land. They may be required to do military service,

1809 Jews may join the guilds and exercise civil professions. Jewish communities with a synagogue are obliged to keep a population register.

King Wilhem I of Württemberg (1781-1864) who, with the Israelite Act of 1828, took an important step towards the emancipation of Jews in his kingdom.

1812 Levy of protection money is re-established: Schächtgeld and the tax for the exercise of faith lapsed. Introduction of the German language in legal transactions and obligation of German passports.

1817 Jews are henceforth called "Israelites"

1819 Israelites are allowed to study at the universities of the kingdom

1820 Israelites are obliged to adopt a family name.

1828 A new legislation put an end to protection money. Jews became citizens with an Israeli religion.

A condition for equal treatment was that they were members of a municipality and the it was up to municipalities to open up to Jews, so they remained dependent on the lower authorities.
Representatives of the Jewish minority committed themselves shortly after 1828 to get rid of the last exemption paragraphs in the legislation (Articles 24, 28, 32-35 of the Act of 1828).

While the king had received such requests as early as 1836, he passed the time. In 1843 he stated that the amendments to the law were not urgent.
But in March 1845 the State Assembly received a petition on behalf of 11,000 Jews, in which the demands were substantiated with statistics and arguments.
State commission spokesman Holzinger said he was in favor of granting the petition. The Marbacher representative Veiel made a warm plea for equal rights.
However, the reform did not continue. Only with the upheavals of 1848, under the influence of the new German constitution, was there a new impulse to press ahead in Württemberg as well. Another setback came on August 23, 1853 when the German Legislative Assemblies once again dropped equal rights. The Württemberg Jews were back to square one.
Not until December 31, 1861, was full equality promised to the Jews. The restrictions on trade and industry had already been lifted.

1864
Full legal equality came with the Emancipation Act of 1864, which abrogated all provisions of the 1828 Act.

1869
Abolition of the ban on the marriage of Christians and Jews.

Other than in the areas under French occupation, the organization of the rabbinates in Württemberg got off to a slow start. In 1828, Judaism in Württemberg became one of the state churches. First there were 41 Jewish congregations, each with a pastor, and 13 rabbinates in addition. This did not change until 1912, when the congregations became independent civil law associations. However, the municipalities remained asscoiated ecclesiastical authorities. Only after the revolution of 1918 did the concept "church"

Jewish cemetery in Braunsbach, the village of the Pfeiffer family, including the ancestors of Johanette Meyer, née Zirndörfer.

The older headstones were written exclusively in Hebrew. The Pfeiffers were very pious. Today's Pfeiffers in Canada and the US belong to Orthodox Jewish congregations.

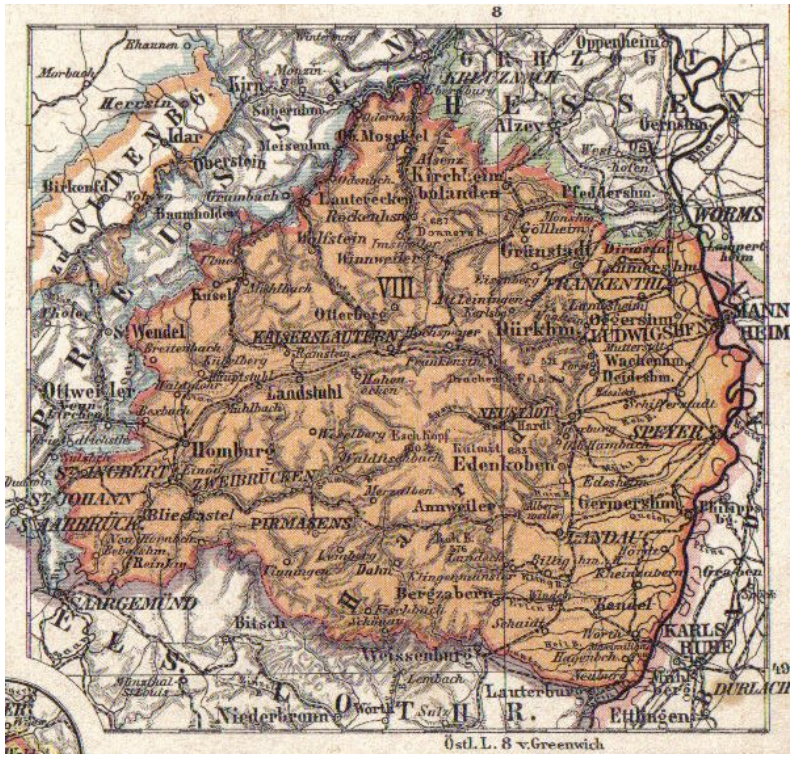
The former Braunsbach synagogue, now a museum.

disappear, which in any case did not fit into Jewish culture.

On paper, Jews were allowed to become civil servants after 1828. In practice it was different. Until 1868 there was no access to the civil service for Jews. And between 1869 and 1914 only three Jewish lawyers managed to be appointed as judges. Access to teaching jobs and university chairs was just as slow. took an important step towards the emancipation of Jews in his kingdom.

The emancipation of Jews in the Bavarian Palatinate

The Bavarian Palatinate (Bayerische Pfalz) is the area around Offenbach-am-Glan, where Ernst Schoemann's grandmother Sara Roos was born.



The area of the Bavarian Palatinate, north of Lorraine and Alsace, with Speyer as the administrative center.

After the Congress of Vienna (1815, when the European powers divided Europe after the fall of Emperor Napoleon), the Palatinate belonged to the Bavarian kingdom. This distinguished it from the Moselle area. Bavaria had regulations and laws that were very unfavorable to Jews. In many cities they were forbidden to settle there.

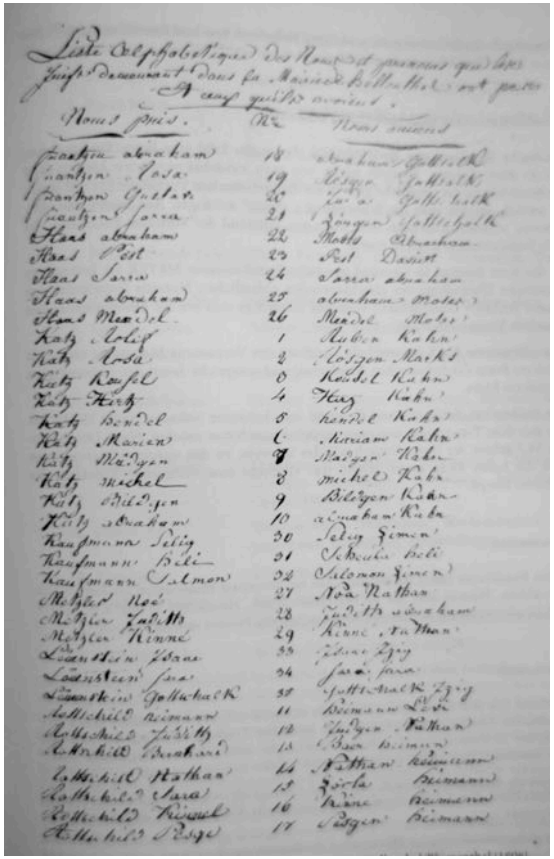
Like other states, Bavaria could not completely escape the influence of the Enlightenment and the French Revolution. But they opted for an educational model. It was believed that Jews had a backlog and that it should be gradually eliminated through smaller steps. Too much freedom at once wouldn't be good. On June 10, 1813, a so-called Jewish edict was passed, which enforced the territories of the Grand Duchy of Würzburg and Duchy of Aschaffenburg was declared in 1816. In the edict of 1813, a number of restrictions were lifted, at the same time a quota (Matrikel) was set to limit the number of Jews. This put a lot of pressure on the Jewish families to emigrate, be it that one or more children left, be it that the whole family left the Bavarian territories. In 1848 active and passive suffrage, in 1850 for the first time since 1499 the right to settle in Nürnberg. The changes in the status of Jews were unfavorable to small rural communities. More and more Jewish families moved to cities.

The reforms that were under way in the rest of Germany after the uprisings of 1848 largely passed Bavaria by. It was not until 1861 that the matricel system was abolished in Bavaria and Jews were admitted to all professions (with a few exceptions).

Not until April 22, 1871, after the unity of the German Reich, the new legislation under Kaiser Wilhelm I and Reich Chancellor Bismarck also applied to Bavaria. But there were still professions that were excluded for Jews, such as judge. Nor was it possible to make a career as a civil servant.

In that respect, the Weimar Republic was only the completion of the equalization of Jewish citizens, destroyed again after fifteen years.

The name statement of Selig Kaufmann in 1808. (Municipal Archives of Hellenthal). Salomon was number 30 in the name change list.

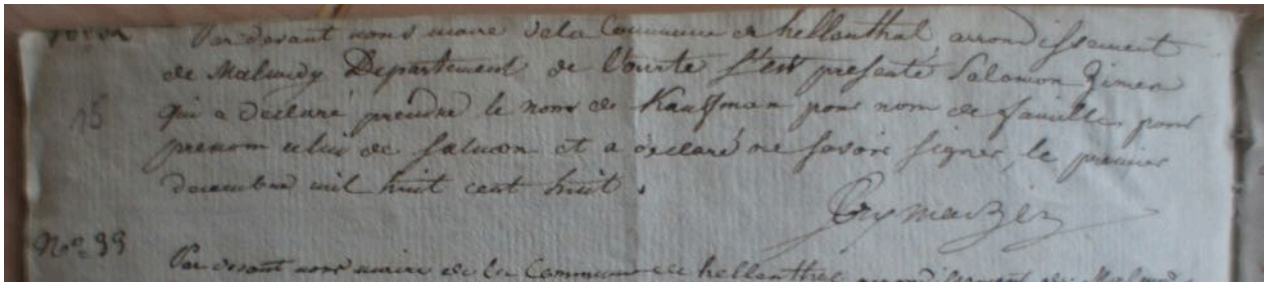


The Kaufmanns from the Eifel and their flight from Germany

Hedwig Kaufmann was Myriam's maternal grandmother. She was born in Hellenthal in the Eifel

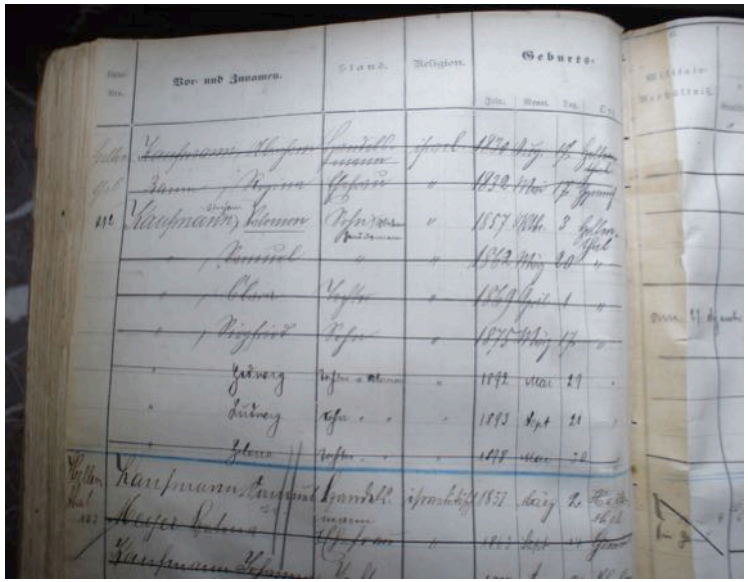
In 1740, no more than four Jewish families lived in the Upper Olef Valley, where the native village of great-grandmother Hedwig Kaufmann is located. The Count of Salm-Reifferscheid, who was short on cash, allowed the influx under conditions - against payment of an annual protective tax. The Jewish population grew steadily. As early as 1785, a Schul was created, a space for prayer and education. This testifies to the existence of an independent Jewish community.

The protection money assured the Jews of the monarch's support, for example when the sheriff in Reifferscheid took action against the Jews. The count rebuked him forcefully. In the so-called Old Reich there was a provision that the Jews could not have their own house, but this restriction was lifted under French rule, here and there in the Prussian era. Few Jews accumulated wealth, and most of the community members fell under the poverty-stricken category. However, they were not uneducated.



The community had grown to 134 people by 1905 but shrank after World War I. The Treaty of Versailles and the resulting loss of Eupen - Malmedy largely wiped out the economic base of the Jewish cattle traders.

The name Kaufmann appeared in the village of Hellenthal on December 1, 1808.
Then Salomon (Sun of) Zimen (Simon) for the surname Kaufmann. He stated that he could not sign. He was thus illiterate, which was more common among poorer German Jews. A number of his Jewish fellow villagers could sign, but they did so in Hebrew. So those people were probably less poor and could have their children (at least the boys) taught in Hebrew. Salomon must have had to take his Bar Mitzvah, just like every Jewish boy at the time, but how he read the Torah read during the service, we do not know. According to the statement, from then on he officially called himself Salomon Kaufmann. Selig Zimen (probably his brother) was called Selig Kaufmann. Salomon was the great-grandfather of great-great-grandmother Hedwig, so seven generations before Manu and Natan. His wife Johanna Alter did not come from the village, but from the small town of Schleiden, not far from Hellenthal. Kaufmann. We can no longer ask Salomon what determined his choice, so it remains a guess.
Salomon's fourth son, Abraham, became a horse trader, which the profession passed on to his son Salomon Abraham, Hedwig's father. Grandmother



Three generations of Kaufmann on a page of the Hellenthal civil register around 1900 in Hellenthal: Hedwig, her father Salomon and his parents Salomon and Regina.

Ludwig on the left, Hedwig on the right in a school photo from 1906

Hellenthal aroubd 1900

On the photo of Blumenthal, the synagogue (front centre).
Nothing is left of it. The engraved glass memorial has deliberately been damaged many times.

Regina Baum was the youngest daughter of Philipp Baum, a butcher and retailer in the town of Gymnich, between Aachen and Cologne, Hedwig knew her paternal grandparents. lived in Helllenthal and her grandmother Regina was still alive when she married Nathan.
Under the French occupation after the French Revolution, Hellenthal was part of the arrondissement of Malmedy in the department of Ourte. Malmedy is now Belgian. Those border regions had to endure a lot in the various wars.

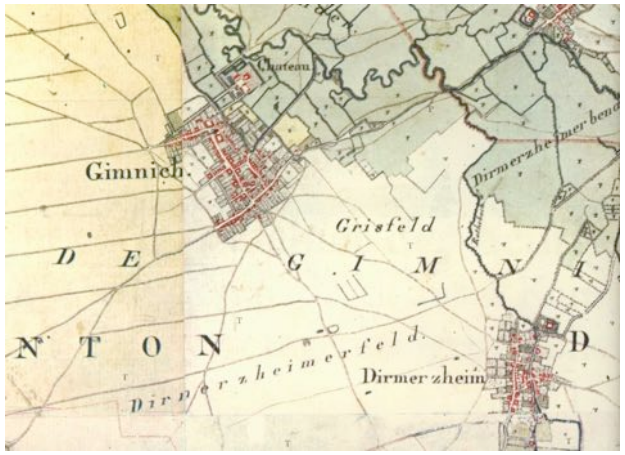
Some of that French administrative division remained for the Jews when the French occupation ended. The Jews were organized under a so-called consistory and the Belgian region of Malmedy-Eupen fell under the same consistory as the German Hellenthal. Today, once again, the border has been blurred by the Euregio.
It can get a bit complicated figuring out family relationships, as the same first names and surnames are no exception. For example, there is a Mathilde Kaufmann who was born in Hellenthal and a Mathilde Kaufmann from Lösnich (the village where the Schoemann ancestors come from) and who married in Hellenthal.
De most common occupations were - not surprisingly - that of butcher and cattle trader.
Salomon Kaufmann had a house on the main street of the village of Hellenthal. He married Johanna Kahn, thirteen years his junior, daughter of the horse dealer David Kahn from Freudenburg and his wife Judith Wolff from Wawern.
They had three children together. Hedwig was born in 1892, Ludwig followed a year later and Helene five years later. Johanna died shortly after Helene was born. As a result, Hedwig ended up in a girls' boarding school.

Hedwig's brother, Ludwig, became a cattle trader and left for the town of Herzebrock. He married Bertha Rollmann in 1926. Her father Jakob (also a cattle trader) had a house that was heavily damaged during the so-called Kristallnacht and set on fire on November 11, 1938. The fire brigade did not attempt to extinguish the fire.
Life in Herzebrock was already unbearable for Ludwig before that. In August 1938 he said goodbye to Herzebrock. He was able to leave for Argentina in September in Marseille on board the SS Mendoza with his wife Bertha, his ten-year-old son Erwin and his wife's parents. Ludwig and Bertha are buried in Buenos Aires, where they died in the 1970s. Their son Erwin later moved from Argentina to New York. He later visited Herzebrock.
The youngest of the three Kaufmann children, Helene (born May 30, 1898), also experienced frightening moments with her family but was able to leave Germany. Johanna never spoke of Helene - nor Ludwig. Helene never knew her mother Johanna. She died a few weeks after she was born. In 1920 she married a

Regina Baum, the grandmother of Myriam's grandmother Hedwig Kaufmann, came from Gymnich in North Rhine-Westphalia. Her father Philipp Baum was a butcher and cattle dealer there.
He needed pasture land for this, but he had to lease it. When he grew older, he transferred his business and house to his son for 550 Thaler. In return, Marcus took over his father's debts. Before his old age, Philipp bought half a house in the street Am Spielhaus.

Gymnich was administratively divided in two for centuries. There were two parts, the so-called "Obere Dorf" in the South and the "Niedere Dorf" in the North. The upper village was under the authority of the hereditary episcopal office of Lechenich and the lower village was under the obedience of Gymnich. Today Gymnich is part of the municipality of Erfstadt.

Gymnich and surroundings, where Hedwig Kaufmann's grandmother came from, depicted in the 1807 Tranchot map.



distant cousin, Leo Kaufmann from neighbouring Blumenthal, just two years back from the front. In 1921 they had a daughter Erna, who died as a baby. In the village of Eicherscheid, not far from Hellenthal, Leo bought an inn by auction after the previous owner had gone bankrupt. The inn was a quaint eighteenth-century half-timbered house opposite a large lime tree. He also continued to trade in cattle and horses. Leo and Helene had a second daughter, Edith, in 1923. After 1933, the atmosphere became increasingly grim. From 1937 it was hardly possible for Leo to trade cattle. After all, the Nazis had made a law to exclude Jewish cattle dealers. In the middle of that sad time, Helene's father died in Saarburg in September 1938, lonely in an environment that was unfamiliar to him. Why he could not stay with his daughter Helene is unclear. Less than two months later, the Nazi thugs arrived at the inn. For weeks before the pogroms of November 1938, a group of Nazis led by two schoolteachers Altdorff and Coenen from Eicherscheid came to the home of the Kaufmann family every weekend shouting slogans to intimidate them: "Soldiers Comrades, hang the Jews, execute the bigwigs, and when the Jewish blood spurts from the knife, then it's going to be as good as can be." When "Kristallnacht" broke out, the Nazis drew swastikas on the facade of the inn and threatened the family. Shortly afterwards Leo was arrested and sent to the Sachsenhausen concentration camp, where he was held for six weeks The men imprisoned in concentration camps such as Sachsenhausen or Dachau were put under pressure to induce them to leave (leaving most of their belongings behind, of course). For most of the released prisoners, the measure was then full, but they still had to find a country to emigrate to

With a few suitcases in hand, Leo, Edith and Erna walked across the border in early January 1939, out of sight of the German border guards. When they arrived in Belgium, they travelled to Brussels. The Brussels police asked the police in Aachen for information about Leo. The German police (under the control of the National Socialist party) reported that he already had a bad reputation as a cattle trader, that he had been sentenced to a fine under the Infectious Diseases Act and was sentenced for a brawl on October 16, 1936. Remarkably, the Belgian police say nothing about Leo's detention in the Sachsenhausen camp. From the moment the Kaufmanns arrived in Brussels, things remained restless for them. They had to flee from one address to another. Uccle, Sint Gillis, Schaerbeke, Etterbeek, Sint Joost ten Noode... They saw every corner of the Brussels suburbs. Yet - perhaps precisely because they moved so much - they were spared deportation. To survive, Helene had to work as a domestic help. Her first employer was Gerson Wet-

The inn that Leo Kaufmann bought in Eicherscheid in 1922. Opposite the inn, the village lime tree. He had to sell this house for a low price in 1938 in order to be able to flee with his family.

Leo Kaufmann, Hedwig's brother-in-law before he fled to Belgium

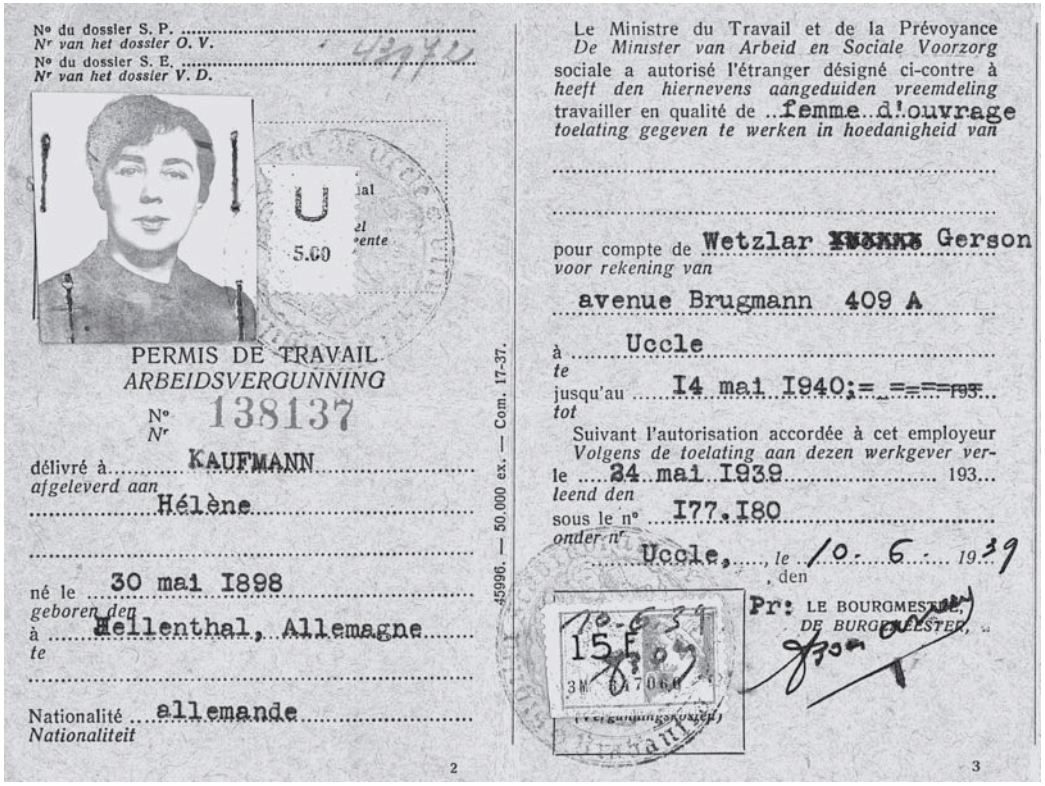
zlar, like her a German Jew who lived in Uccle. Later she also started selling knitting. There was not much to do in Brussels for Leo, he was not allowed to work and anyway, he had lost his clientele. The Belgian government refused him permission to work. Refugees, with a few exceptions, such as women who wanted to work as domestic help, were prohibited from exercising an economic activity.

Edith, who was fifteen when she fled with her parents to Brussels, was old enough in 1940 to look for work. At first she still lived with her parents, but soon found work as a domestic help. She moved a lot and those many moves may have saved her life

In 1946 she first started working for hairdresser Jules Renard on Avenue Louise in Ixelles. In later years, Renard became Queen Fabiola's hairdresser. In June 1947 she found a job as a telephone operator at a Jewish institution that helps refugees.

This organisation, Aide aux Israélites Victimes de la Guerre (AIVG) was created in October 1944 from the Jewish Defense Committee. There Edith met Hans Berg, who had lost his wife Herta at the beginning of 1946. As a widower, he had to take care of his two sons twelve and thirteen when their mother died. Since April 1946, Hans worked as head of emigration to help returnees find their way abroad. Belgium continued to pursue a restrictive refugee policy after the war. Foreign Jews who had been deported from Belgium to camps and had barely survived the war were also told to seek refuge elsewhere. Their papers bore the message "must emigrate". For people like Edith and Hans, who worked for a charitable organization and therefore knew their way around, the perspective was better, but they were also regarded as temporary residents of Belgium.

Hans Berg, had a PhD in law and political science at the university van Würzburg and board member of the Jewish community in Elberfeld near Wuppertal. When he entered Belgium (illegally), he had been imprisoned in Dachau. After arriving in Brussels, the Belgian judiciary locked him up in de Forest for half a week in jail. He had resources, but they soon ran out after the family left the Marneffe refugee camp and settled in Brussels. In 1942, Hans received monthly money from someone from his mother's family who lived in Leiden. It became even more disastrous when he was arrested on June 26, 1942 to work as a forced laborer near Boulogne in France on the Atlantikwal. both under the authority of the military commander in Brussels). This regulation followed the introduc-



PERMIS DE TRAVAIL
ARBEIDSVERGUNNING
N° 138137
délivré à KAUFMANN
afgeleverd aan
Hélène
né le 30 mai 1898
geboren den
à Hellenthal, Allemagne
te
Nationalité allemande
Nationaliteit

Le Ministre du Travail et de la Prévoyance sociale a autorisé l'étranger désigné ci-contre à travailler en qualité de femme d'ouvrage
De Minister van Arbeid en Sociale Voorzorg heeft den hiernevens aangeduiden vreemdeling toelating gegeven te werken in hoedanigheid van
pour compte de Wetzlar Gerson
voor rekening van
avenue Brugmann 409 A
à Uccle
te
jusqu'au 14 mai 1940
tot
Suivant l'autorisation accordée à cet employeur
Volgens de toelating aan dezen werkgever verleend den 24 mai 1939
sous le n° I77.I80
onder nr
Uccle, le 10. 6. 1939
, den
Pr: LE BOURGMESTRE,
DE BURGEMEESTER,

Helene Kaufmann was the aunt of Johanna Meyer, the younger sister of her mother Hedwig. She never talked about her aunt Helene.
To bring in money, Helene went to Brussels to work for the Jewish Gerson Wetzlar as a domestic help. Later she also started selling knitting. Like the Kaufmanns, Wetzlar survived the war.

tion of compulsory employment for all Belgians (in Belgium) on March 6, 1942. On October 1, 1942, Hans returned to Brussels. By now his wife had had to sell furniture to keep herself alive. How the Berg family managed to stay unharmed in Brussels until the liberation is a mystery.
The newly married couple had to take care of Hans' two children and take care of Edith's two parents, who had no income at all. Edith's entire wages went to her parents.
Leo made an attempt to get a fair price for the house in Eicherscheid, but when he had to appear for a hearing in Germany, the Belgian government made it impossible for him to travel.
After 1948, the United States relaxed its immigration entry requirements of Displaced Persons from Europe. In 1950, the contribution of the international refugee relief organization to the AIVD ceased and the contribution of the Americant Joint Distribution Committee diminished. The AIVG faced a difficult transition period. Hans Berg started the procedure to emigrate to the US and in 1951 when everything was settled, he moved to New York with Edith. A year later they brought Helene and Leo over. Helene died in New York in 1980. Edith died on August 18, 2013.

Edith Kaufmann and Hans Berg, the widower she married in 1948. She was then twenty-five, he was forty-eight and the father of two sons aged fifteen and sixteen. Hans Berg's doctorate was taken away from him by the University of Würzburg in 1940. It was not until 2011 that the university returned the titles to its Jewish PhD students in a solemn ceremony. For Hans Berg, who died in 1967, that honour came too late. When he died, he was working for Associated Metals for Franz Lissauer - the same company Otto Weil, the husband of Edith (Meier)'s other cousin, worked for. Bottom: Edith Berg in 1990, from New York visiting her Blumenthal's friend Leni Förster in Blumenthal, on her way to the Jewish cemetery.
At the bottom of the grave of Edith and Hans at Cedar Park Cemetery in Paramus, New Jersey. On the right is Helene's grave in New York.

The theft of doctoral titles in the Nazi era (the so-called de-promotions)

Hans Berg was one of 184 PhDs at the University of Würzburg who were stripped of their titles between 1933 and 1944. In all, about 2,000 mostly Jewish academics were deprived. It was only after 1990 that German universities and colleges began to undo this injustice. In some individual cases, this had already happened at the express request of those affected.

As far as is known, Ernst Schoemann (Manu and Natan's great-grandfather) was not de-promoted.

It did happen in 1938 with his distant cousin Milian Schoemann, who was born in Traben Trarbach and obtained his doctorate in Berlin on the theme of Napoleon in German literature. He and his sister Alma lack every trace. They were the children of Michel Schoemann, who succumbed in 1919 to the wounds he had sustained in German service at the front.

In the Biedermeier era at the end of the eighteenth century, the terra cotta figurines by Anton Sohn were popular. One of his themes was the portrayal of Jewish traders.

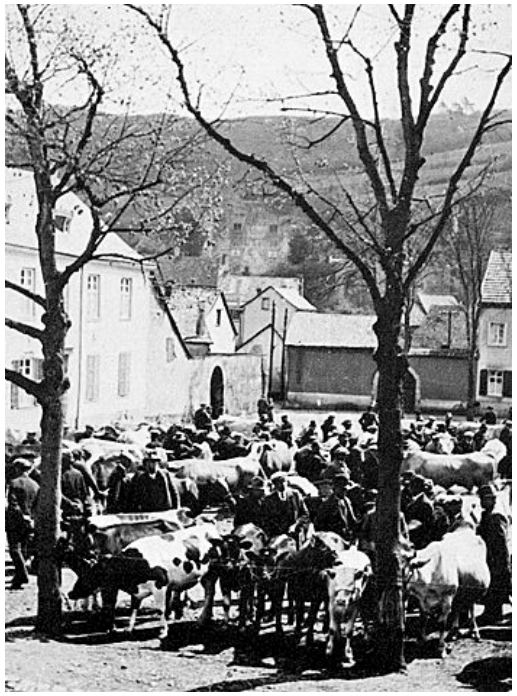
In the twentieth century, cattle traders frequently used the opportunities for advertising in the press.

Jews in the cattle and horse trade in rural Germany

The Schoemann families, Roos, Meyer, Kaufmann and Kahn were mainly in the cattle or horse trade. That was no coincidence, because the choice of profession for rural Jews was limited. Only at the end of the nineteenth century did some start shops. Studying was not yet an option.

There were many reasons for Jews to enter the cattle trade. According to the Jewish religion and tradition, working on the Sabbath (Saturday) is prohibited. If you worked for a boss, you had to work on Saturdays. If you had a profession such as cattle trader, you could decide for yourself when you worked. It was also the case that before 1800 you had to be a member of a guild to be allowed to do certain work. It was difficult or too expensive for Jews to join guilds. They could become a (livestock) trader, because you didn't have to be a member of a guild for that. Whether this played a major role in the countryside, where there were usually no guilds, is open to question.
When the guilds were abolished around 1800, it often remained a tradition in Jewish families to continue working in the cattle trade.
As early as 1935, the first harassments came from Jewish cattle traders. In Adenau (Eifel) the market was organized by the local agricultural board. Its leadership made new rules in consultation with the local NSDAP. "Boerenvee" was given a red label, the cattle of Jewish traders a yellow one. Furthermore, speaking Hebrew on the market was prohibited. Non-Jewish cattle traders from outside the region were invited and received full cooperation. This was the advance for the exclusion of Jews from the cattle trade.
In 1937, the National Socialist government proceeded to attack the Jewish cattle traders in an internal circular:
“Vertraulich! Die Juden im Viehhandel. Keine Geschäfte mehr mit juden! tàtigen ist ausführlich zu rapports.”

The over-representation of Jews in the cattle trade at the beginning of the twentieth century was determined by the effects of centuries of exclusion from crafts, guilds and agriculture.
Jews mainly acted as middlemen. Their mobility and the experience passed down from father to son gave them a decisive advantage over their Christian competitors. The Jewish traders bought the beef cattle from the farmers and provided them with dairy cows and draft cattle. This resulted in long-term business relationships. The fact that cattle often served as collateral when lending to farmers did fuel anti-Jewish feelings as a result. After all, if the farmer defaulted, the cattle were taken back.
The Jewish cattle dealer was a particular target for Nazi propaganda. The Nazi press claimed, »der Viehhandel, den sie maar bisher als ihre ureigenste Domäne berachteten, könne sich ganz gut ohne sie abspielen. Der vom Juden aber bisher eingesteckte "Rebbach" wird dem Handelnden Bauer bestimmt einen besseren Viehpreis einbringen.«
The share of the Jews in the cattle trade was so high that an abrupt exclusion of the Jewish cattle trader from this branch would have brought it to a standstill. Moreover, the business relationship between farmers and Jewish traders was very stable. The exclusion of the Jews from the industry lasted longer in all rural areas than in all other occupations.
In 1917, 25,000 cattle dealers were counted, more than 60% of all who were employed in this industry throughout Germany. And a third of the Jews engaged in trade were in the cattle trade. Furthermore, cattle



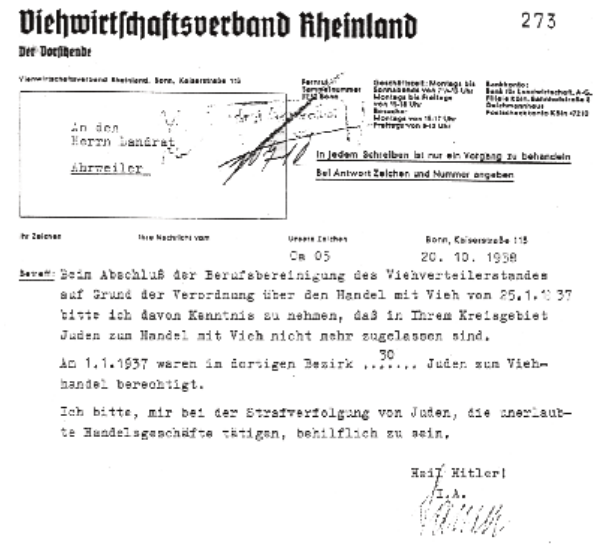
Cattle market in the Eifel

The cattle market in Wittlich (there is now a parking square on that spot)

This is how Nazi propaganda presented the stereotype of the Jewish cattle trader (the cattle Jew)
This characterization was partly spot on: the cattle dealers were usually dressed in the same way, had similar habits and used the same (the hooked nose was of course an antisemitic stereotype.
objects. But the whip is wrong: it would have caused the cows to move unexpectedly. A stick was much more suitable to direct the animals. Apparently the draftsman found the whip more negative.

trading was also combined with other activities, mainly professions related to cattle and milk.
But there were more reasons for Jews to enter the cattle trade. According to Jewish tradition, working on the Sabbath (Saturday) is prohibited. If you worked for a (non-Jewish) boss, you had to work on Saturdays. If you had a liberal profession, such as cattle trader, you could decide for yourself when you worked. It was also the case that before 1800 you had to be a member of a guild to be allowed to do certain work. It was difficult or too expensive for Jews to join guilds. They could become a (livestock) trader, because you didn't have to be a member of a guild for that. And when the guilds were abolished around 1800, it often remained a tradition in Jewish families to continue working in the cattle trade.
The professional experience was passed on from generation to generation. Jewish livestock traders had acquired a well-founded knowledge, possessed a special skill in assessing livestock and were considered highly qualified in their profession. The large clientele of their own testifies to a foundation of trust built up generation after generation, which they had with the Christian farmers. The merchants also advised their customers on problems related to animal husbandry. certain occupations are overrepresented in the Jewish population, in particular those of cattle dealer and butcher.
The cattle dealers acted as intermediaries. They bought young cattle and beef cattle from the farmers and sold it to other farmers and to butchers and, from the end of the nineteenth century, to wholesalers who took advantage of the new transport options. The importance of the Jewish cattle dealers to farmers was considerable. They supplied the farmers with exactly the cattle that were asked for, they arranged for the exchange of cattle if a farmer wanted to switch from beef cows to dairy cows or vice versa. This flexibility was important for the small farmers to adapt to changing market conditions. In this way, the adjustment could take place without the farmer having to scour the city and country in search of suitable livestock. The cattle dealer obtained the animals directly from the farmers or bought them at cattle markets. There were larger markets for cattle in Adenau (oxen only) and in Koblenz. For example, breeding cattle were traded in East Frisia (Aurich), Niedersachsen and Dinslaken. A horse dealer like Louis Meyer bought his horses at horse markets in Dortmund and Cologne, but also directly from Belgian breeders, whom he visited regularly.
Only wealthy farmers could pay for a cow or a horse in cash. In the 1930s, barter was a regular occurrence. The merchants often accepted debentures. This somewhat helped the farmers to pay off the debts only when the income from the next crop was received. But in the event of crop failures, illness or disappointing sales, the debts of Jewish traders grew. The borrowing rate changed. Before the First World War, the cattle dealer Gottschalk Wolff charged 5% less, Louis Meyer regularly asked for 7%. These differences are probably related to the different economic situation

A nineteenth-century illustration about the work of a Jewish butcher.



Viehwirtschaftsverband Rheinland 273

Der Vorsitzende

An den
Herrn Landrat
Ahrweiler

In jedem Schreiben ist nur ein Vorgang zu behandeln
Bei Antwort Zeichen und Nummer angeben

Ihr Zeichen | Ihre Nachricht vom | Unser Zeichen | Bonn, Kaiserstraße 118
Ca 05 | 20. 10. 1938

Betreff: Beim Abschluß der Berufsbereinigung des Viehverteilerstandes auf Grund der Verordnung über den Handel mit Vieh vom 25.1.[illegible]37 bitte ich davon Kenntnis zu nehmen, daß in Ihrem Kreisgebiet Juden zum Handel mit Vieh nicht mehr zugelassen sind.

Am 1.1.1937 waren im dortigen Bezirk ...30..... Juden zum Viehhandel berechtigt.

Ich bitte, mir bei der Strafverfolgung von Juden, die unerlaubte Handelsgeschäfte tätigen, behilflich zu sein.

Heil Hitler!
I.A.

Bottom left The definitive exclusion of Jewish cattle traders by the agricultural board as part of the Rhineland semi-government and party organization in 1938.

in the empire and in the post-war period of the Weimar Republic. Occasionally, the merchants accepted payments in kind. The business operations of the Jewish cattle dealers were generally not regarded as usury. That changed with the takeover of power by the NSDAP.

The horse trade differed from the cattle trade. After all, it mainly concerned draft and riding horses, not the production of milk and meat.

At the end of the nineteenth century and the beginning of the twentieth century, the demand for horses grew. Initially, the mechanization of agriculture did not take place to the detriment of horses as traction power. It took a while before tractors became reliable and affordable. With the army expanding due to growing political tensions, the demand for horses also increased in the run-up to the First World War. The number of cavalry regiments in Germany rose from 80 in 1873 to 110 in 1910. Horse trading was more profitable than cattle trading.

In the first half of the nineteenth century there were 60 horse dealers. At that time, Jews still practiced many professions that could hardly keep their families alive, such as peddler, day laborer, beggar. The number of prosperous Jews was limited, but there were wholesalers, civil servants and teachers. This changed in the course of the second half of the nineteenth century. The Jewish day laborer and the beggar slowly disappeared, but the number of cattle dealers grew rapidly. They usually settled on the streets and roads with a lot of traffic, such as in Meurich, Kirf, Merzig, Dillingen, Roden, Bous, Saarwellingen, in all the larger villages of the Saar valley, where Jewish merchants in scrap iron could also be found. This created a dense network of families throughout the region linked by business and kinship ties. Günter Heidt, who has written extensively on Jewish history, has analyzed this: That young Jewish householders left their hometowns earlier than their neighbors who were farmers, had mainly economic reasons in addition to personal: where the cattle trade was the main source of income for the local village Jews, this meant that competition within the own family was experienced as a taboo. And within the Jewish village community that was accepted only to a very limited extent. That is why the cattle dealers divided their working areas, which was not always easy because of the limited turnover. From Norbert Hirschkorn's interview about the situation until the 1930s “Each cattle dealer had his own region and villages. For example, the Wawerner cattle dealer Benni Kahn went to Ayl and Saarburg. The Mannebacher valley to Kümmern and Fisch, on the other hand, was the area of Eduard Wolf from Wawern. Behind Saarburg began the area of merchants from Kirf and further on was the domain of the Freudenburger. An exception was Nathan Meyer from Beurig. He had a clientele within a radius of more than 100 km, which he covered with his car, while the other cattle dealers were mostly on foot.” Usually, the first married son lived and worked with his father in the family home until after his father's death that son took over the business, including the clientele within a specific regional area and he inherited the house or that son bought or built his own

Example of exclusion of (cattle) traders in the Nazi era. They were expelled from public life, associations and their professions and finally forced by terror and expropriation to leave their ancestral homeland.
Source:
Koblenz Landesarchiv File 662, 006 Sicherheitsdienst der SS Koblenz SachakteNr. 608 Juden im Viehhandel (Berichte des UA Trier) 1937SachakteNr. 732 Juden im Viehhandel (ASt. Neuwied) 1937

Orscholz, 15. July 1935

Motion for the upcoming session of the municipal council of all affiliated sub-municipalities of the municipality of Freudenburg-Orscholz. Due to insufficient awareness among a large part of the population in both boroughs that Jewry bears the blame for the needs of our fatherland and is and will remain the enemy of our Führer and thus of National Socialism, I request the following decision:

1. no Jew will be granted a new residence permit within our municipality in the future.

2. no Jew shall be allowed to purchase any built or undeveloped property in our congregation.

3. craftsmen and entrepreneurs in our communities or any comrade of the people (insofar as he is entitled to that title) will be allowed to receive an assignment from the municipality or to deliver to the municipality, if he has any social intercourse with Jews or trades with them.

4. there will be a public announcement that buying from Jews is treason. [...]

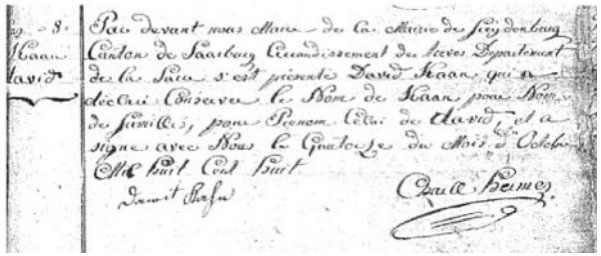
[...] We are thus following in the footsteps of numerous communities of the German fatherland and are thus at the service of the people and the progress of our fatherland.

Heil Hitler!

get. Dahlmann

from : Municipality of Freudenburg-Orscholz - Political meetings 1932 -1939

house in the neighborhood because of the increasing size of his own family. If there were several adult sons in a family who each wanted to set up their own household, it was possible for at most two sons to work with their father in the communal livestock trade. The other sons looked nearby, but not too close, for potential in-laws—or the shadshen—the Jewish marriage broker—to find a family that lacked a male heir to take over the business and could marry into. The old and new family relationships that partly stretched across national borders gave rise to a tightly woven trade network, with its benefits, especially the exchange of economic data. On the other hand, people were careful about stealing each other's trade to avoid family quarrels. For example, brothers and brother-in-law built close business connections, often over great distances, through double or multiple weddings in the same family, which strengthened these partnerships. There is much greater horizontal mobility in these Jewish families than in the peasant society, but they too sometimes held on to their “family covenant” over 2 or 3 generations.
In local and regional business contacts, merchants and farmers often had dozens of years of contact within the same families. This created a long-term relationship of trust, based on a strong personal bond. Commerce has at times suffered from anti-Jewish prejudice, often fomented by pastors and used by non-Jewish competitors, which, along with burgeoning nationalism, fueled anti-Semitism in the late 19th century, which found its most extreme expression in Nazism. Sons of Jewish cattle traders entered the army during the First World War, convinced of their patriotic duty. Within a generation, they were stripped of their German nationality by a law at the stroke of a pen.



Par devant nous Maire de la Mairie de Freudenburg Canton de Saarburg Arrondissement de Trèves Département de la Sarre s'est présenté David Kaan qui a déclaré conserver le nom de Kaan pour Nom de Famille, pour prénom celui de David et a signé avec nous le Quatorze du Mois d'Octobre Mil Huit Cent Huit. David Kahn Charles Hamer

The Kahns from Freudenburg and the surroundings

The mother of Hedwig Meyer-Kaufmann was Johanetta Kahn, daughter of David Kahn from Freudenburg. This branch of the Kahn family was a very extended family in the region. According to tradition, Kahn's Aronids are descendants of Aaron, the brother of Moses.
The history of the Jews of Freudenburg is well known through the book by Günter Heidt and Dir S. Lennartz, Fast vergessene Zeugen.

The grandfather of Hedwig Kaufmann, the great-great-grandmother of Manu and Natan was David Kahn I of Freudenburg, who was a cattle dealer. David Kahn was called David Kahn I because there were three David Kahn's in the same village.
Freudenburg had the status of a city in the Middle Ages and there are still remains of a castle, but it hardly grew in the nineteenth and twentieth centuries and it retained an agricultural character. Relatively many inhabitants left, including to the United States. The Jewish population also remained fairly poor, but there was a synagogue.

Freudenburg is a small village with a medieval castle, now a ruin. Whether there were Jews in the village at that time is not known. What is known is that in 1892 there were ten cattle or horse dealers in Freudenburg. 15 Jewish families lived in the village. Of the ten traders, six bore the name Kahn and three with the first name David. The ancestor of Manu and Natan is distinguished as David I. David Kahn I lived in the house Markplatz 2, in the middle of the village. The total population of Freudenburg was then approximately 1000 inhabitants. In 1900, 67 of them were Jewish. That the Jews did not enjoy equal treatment is shown by the fact that the names of the fallen in the First World War were not included on the list of the war memorial. They were only honoured on a marble table in the synagogue.
When Jews had to choose a name in 1808, the Freudenburger Jews who went by the name Kaan or Kahn kept their own name.
In doing so, they confirmed their tradition as kohanim, as bearers of the priestly tradition.
David Kahn, born about 1758, registered in 1808 with his wife Adèle (Adelheid) Dublon from Wittlich and their children Isaac (Isack), Gabriel, Salomon, Leib, Bermann and Jeannette. The last, Simon was born in 1811. The third son, Salomon (August 1, 1799 – March 10, 1861), is the great-grandfather of Johanna Schoemann, the great-grandmother of Natan and Manu. David and Adelheid were the most prosperous Jewish family in the village (as evidenced by the tax records) and when theble to represent the Jewish population of Freudenburg. Subsequently, the city Jews almost completely pushed the village Jews out of representation. This meant a caesura in the relationship between the urban and the rural Jewish population.
Salomon was a horse trader, just like his father, his grandfather and his son David (June 19, 1837-December 17, 1914) married Judith Wolf from Wawern, a nearby village where nearly a hundred Jews lived in her youth. She died only in 1933, aged 92. Pictures of her still exist. In an article in the newspaper "Der Israelit", Aunt Jüdelchen, as she was called, is praised for her piety. She was then the oldest resident in the village and the surrounding area. In 1931 there were still two children, twelve grandchildren and seventeen great-grandchildren living around her.
In 1911, her husband was still alive and they

Freudenburg, 19. Dez. Am 1. Januar 1931 begeht, G. w., Frau Judith Kahn geb. Wolf (weit und breit bekannt unter dem Namen „Tante Jüdelchen"), Witwe des verstorbenen David Kahn I. s. A., in Freudenburg, Bezirk Trier, ihren neunzigsten Geburtstag.

Am 1. Januar 1841 in Wawern, Krs. Saarburg, geboren, wohnt sie seit einem Menschenalter in Freudenburg, wo sie sich durch ihr leutseliges und munteres Wesen der größten Beliebtheit bei Juden und Nichtjuden erfreut. Vielen hat sie durch Rat und Tat in allen Zeiten zur Seite gestanden. Als älteste Bewohnerin des ganzen Kreises ist sie eine lebende Chronik, und gerne erzählt sie aus ihrem abwechslungsreichen Leben von früheren Zeiten. Viele hat sie kommen und gehen sehen und auch an der Bahre von Kindern, Enkeln und Urenkeln gestanden. Ein Beispiel echt jüdischer Frömmigkeit, ist sie allen ein leuchtendes Vorbild mit ihrem G'ttvertrauen. Sie ist ein wahres אשת חיל, wie sie heute leider immer weniger werden.

Sie hatte im Jahre 1911 das Glück, noch ihre goldene Hochzeit zu feiern. Leider wurde einige Jahre darauf ihr Gatte, der ebenfalls weit über die Grenzen der Heimat bekannte Pferdehändler David Kahn I. s. A., dem sie eine treue Lebensgefährtin war, in ein besseres Jenseits abgerufen.

Mit einer seltenen Körper- und Geistesfrische ausgestattet, steht sie ihrem Haushalt heute noch selbst vor und erfreut so manchen durch ihren unvermüstlichen Humor. Vor kurzem erlitt sie bei der Hausarbeit, die sie sich noch nicht aus der Hand nehmen läßt, einen Unfall. Der liebe G'tt, der sie in seinen besonderen Schutz genommen, und ihr unbegrenzter Wille zum Leben haben sie in diesen Tagen wieder genesen lassen, und so freut sich alles darauf, ihr zu ihrem Ehrentage die herzlichsten Glückwünsche darzubringen. Zwei Kinder, zwölf Enkel, siebenzehn Urenkel, wovon der älteste bereits 21 Jahre ist, werden den frohen Kreis ihres Festes bilden.

Möge der liebe G'tt ihr das Glück schenken, auch noch ihren hundertsten Geburstag in derselben Frische begehen zu können. ייעש"ם

Urgroßmutter und Urenklin.

Numerous members of the Kahn family lie buried in the Jewish cemetery of Freudenburg, (in use since the end of the 17th century). The graves of David Kahn (right) and his wife Judith Wolff (frame lower left) have new tombstones.

celebrated their golden marriage. Fortunately, Aunt Jüdelchen did not experience what happened to the Jewish population of Freudenburg in the years after her death. According to Günter Heidt and Dirk Lennartz, 41 Jews from Freudenburg were murdered during the Second World War. More than half belonged to the Kahn family. Many have tried to find refuge in France.

There are several Kahn's in the family tree, not just in the main branches. There are Kahn's from Freudenburg, from Schweich, from Montenach Lorraine and Luxembourg. There has been migration within Rheinland Pfalz, but also across regional and national borders.

David Kahn's house in Freudenburg, Markt 2 and his grave.

Johanna as a baby and as a ten-year-old with her younger brother Siegfried (born 1915) on the left and the sitting eldest brother Ernst, born in 1911.

Johanna Meyer 1913 - 1999

The great-grandmother of Manu and Natan Daru, the mother of grandmother Myriam.

Johanna Meyer was born on January 6, 1913, at Irscherstraße 27 in Beurig. Her first name was more common in the family. Her paternal grandmother's name was Johanetta, but she had already died when she was born. Her father moved into the house as the main occupant when his father Leopold handed him over the business and left for Bitburg.
She was the second child. Her brother Ernst was two years older, and her brother Siegfried was two years younger. Johanna first went to primary school in Saarburg and later to secondary school in Trier. She had to go to Trier by train, sometimes even by bicycle, which was often uphill in the area. She would have liked to continue her studies, but that was not an option. That was reserved for her eldest brother Ernst, who was allowed to study medicine.
She walked to school in Beurig with her younger brother Siegfried and protected him when he was bullied by older boys. She did not have such a good relationship with her older brother Ernst. Her relationship with her mother was mixed, mostly not very good. She felt that her mother offered too little resistance to her father's authoritarian behaviour.
The family was strictly Jewish, but not fanatical. Cooking was kosher and on Saturdays, it was up to the Christian maid to perform all actions that could be regarded as work.
Johanna was still a baby when her father had to enlist in the army of the German emperor and go to the front, leaving his pregnant wife with the two eldest. In the four years that the war lasted, he came home sporadically, such as in 1916 when his father Leopold died in Bitburg.
After the war, Allied troops occupied the Rhineland and there was a French barracks not far from Beurig. She received her first chewing gum from American soldiers. The occupying French soldiers introduced Johanna to the French language. That occupation ended in 1930.
At school, things went well, although she was not allowed to write during Saturday lessons (that is not allowed on Shabbat). She read stories to keep herself from getting bored. She learned to swim in the Saar and to practice better she swam against the current. She had strong shoulders. She was the one who was often sent to do errands. When the crisis caused an ongoing currency devaluation, she would go to the bakery with stacks of banknotes.
In general, her health was good. But when she got appendicitis, she had to go to school despite the pain. She was lucky that the inflammation did not lead to general blood poisoning, but the untreated inflammation did have consequences. She later had to have surgery to have children. She could mainly remember the economic crisis with hyperinflation because of the large number of banknotes she had to take with her to get bread from the bakery.
She was allowed to attend secondary girls' school and trade school (höhere Handelschule) in Trier and would have liked to continue his studies. Her father could have afforded this but did not see the need for it.

Johanna at primary school in Beurig. She is in the top centre, with tartan. In the centre is Miss Brandt, her teacher. Miss Brandt served the entire Third Reich period as a school teacher. We don't know who her girlfriend with the white bow was.

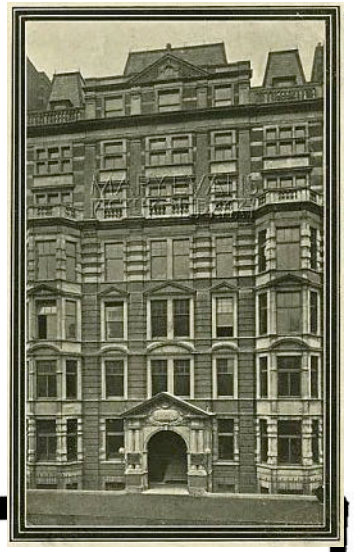
Siegfried, Johanna and Ernst in 1926. Johanna emphasizes her Jewish identity by wearing her golden Star of David on top of her clothing.

Right Johanna, June 19, 1928, during a school trip, left slightly older.

Below, Johanna, on the left as a cube, at a school performance at the high school in Trier, at Paulinus Straße 4.

She sometimes visited her aunts in Bitburg, but otherwise, the contact with the family was not too intensive, not even with the Kahn family in Freudenburg or the family Kaufmann in Hellenthal. She wanted to look beyond a life in her native region, preferably abroad. Her relationship with her parents was also

The three Meyer children, with Ernst as a student, probably in 1930. Johanna is then 17, Siegfried 15 and Ernst 19



Right Pitman's College in London, below the enrollment of Miss Hanna Meyer

Name Miss Hanna Meyer

Address

DAY. EVENING.

	Months
Shorthand	
Typewriting	
Book-keeping	
Commerce	
Handwriting	
Arithmetic	
Spelling and Dictation	
English Grammar	
French	
German	
Spanish	
English	
Secretarial Course	
Modified Course	
Minimum Course	

14. 5. 31

Membership to date from

Full course to July 17th

Fee £9. 9. 0.

Payable: Monthly . . £ : :

Quarterly { 1st year £ : :
2nd year £ : :

Pitman's College

BUSINESS SECRETARIAL ACCOUNTANCY TRAINING

SOUTHAMPTON ROW, W.C.1

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RULES, REGULATIONS, AND GENERAL INFORMATION RESPECTING THE COLLEGE.

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TERMINUS 4481
(Three Lines)

not very good. She had the feeling that the boys were favoured, especially Ernst.
On April 20, 1931, she received her passport, and the way abroad was open.
Between May and September 1931, she was in London for secretarial training at Pitmans College. She learned stenography and commercial correspondence. Pitman's college was an enterprise of the inventor of modern shorthand and enjoyed a special reputation. During her stay in England, she started smoking for the first time. pass in old age she stopped doing so. smoking also included cigarette holders and silver cigarette boxes, which were regarded as chic.
After the training in London, Johanna started working as a secretary and bookkeeper in Berlin with her Onkel Julius. On 4 October 1931, she registered in Berlin. Julius, Nathan's younger brother, owned the "Kleider Fabrik Julius Meyer" (formerly Kleiderfabrik Reich & Barth) in Mohrenstrasse near Hausvogteiplatz, where many Jewish clothing manufacturers had their workshops. In Berlin, Jewish confectioners had a large share of the market. Business went well. Julius followed European fashion closely and employed a fashion artist who immediately sketched the clothes after their display at the Paris fashion shows. Those models were then re-interpreted and released as ready-to-wear. Julius also did business in the Netherlands with Jewish shops such as Bijenkorf and Gerzon. Johanna was the foreign correspondent. She spoke fluent French and English. She also had to help with bookkeeping, keeping payrolls

Johanna in March 1932. She has worn hats all her adult life when she wanted to be formally dressed.

Johanna in La Caillère.

Johanna in La Caillère, her first experience as a farmer's wife.

and handing out pay envelopes, always worried that the content of the salary envelopes would be wrong. That was quite stressful, she was always afraid of making calculation errors. She sometimes visited her uncle, who lived in half of a large villa with his wife Ilse and his children Daisy and Harald. There were also servants in the house. Harald needed special care because he had a mild form of epilepsy and autism (although the condition had no name at the time). Johanna felt at home in the metropolis of Berlin and attended theatre and music performances as much as possible. She enjoyed her independence.
She also had a Jewish boyfriend, but she did not want to go through life with him. Her uncle found out about the relationship and the whole family got involved. The eldest brother Ernst came to Berlin and together with his uncle Julius, they invited the boyfriend for a serious talk. They offered him financial support if he wanted to marry Johanna. But no one asked Johanna anything and she became very angry. She hastily packed her bags and took a train to Paris without notifying any of the family of her departure. That was on February 28, 1934, less than a year after Hitler seized power.
In Paris, she found work with the Schneider family as a housekeeper. (Their young son Pierre Schneider later became an art critic and Matisse specialist).

Johanna with her cousin Edith Meier and Otto Weil, probably at the latter's engagement. (from the Arnold Meier album).

Johanna in 1939

David Schneider was originally Polish and Else German. In 1934 she became involved in the money smuggling case against her parents and consequently the Schneider family as well. That was a very bad experience.
While she was still with the Schneider family, she received a letter from a young man unknown to her. He had heard about her and wanted to meet her. That young man was Ernst Schoemann, who was looking for a suitable young Jewish lady to farm with him on his estate La Caillère near Poullignac in the Charente. An early example of "farmer seeks wife". She went to stay with him and soon after gave up her work in Paris.
They received visitors during the engagement family, but when they married on November 14, 1934, it was just the two of them during the sober civil ceremony at the town hall of Poullignac. It was a lot of hard work, even though they had some help. Immediately after the wedding, they were back to work. And soon after, Ernst lost his platinum wedding ring while ploughing, something Johanna blamed him for anyway. She practically never took off her ring and kept it until her death. She was no more familiar with farming than Ernst. Beurig is a farming village but her parents were not farmers. Farming on a relatively large estate turned out to be disappointing, although they lasted for more than two years. On February 1, 1937, they moved to a smaller farm in Bouliac near Bordeaux, the Ferme de Bénonville, on the Chemin des

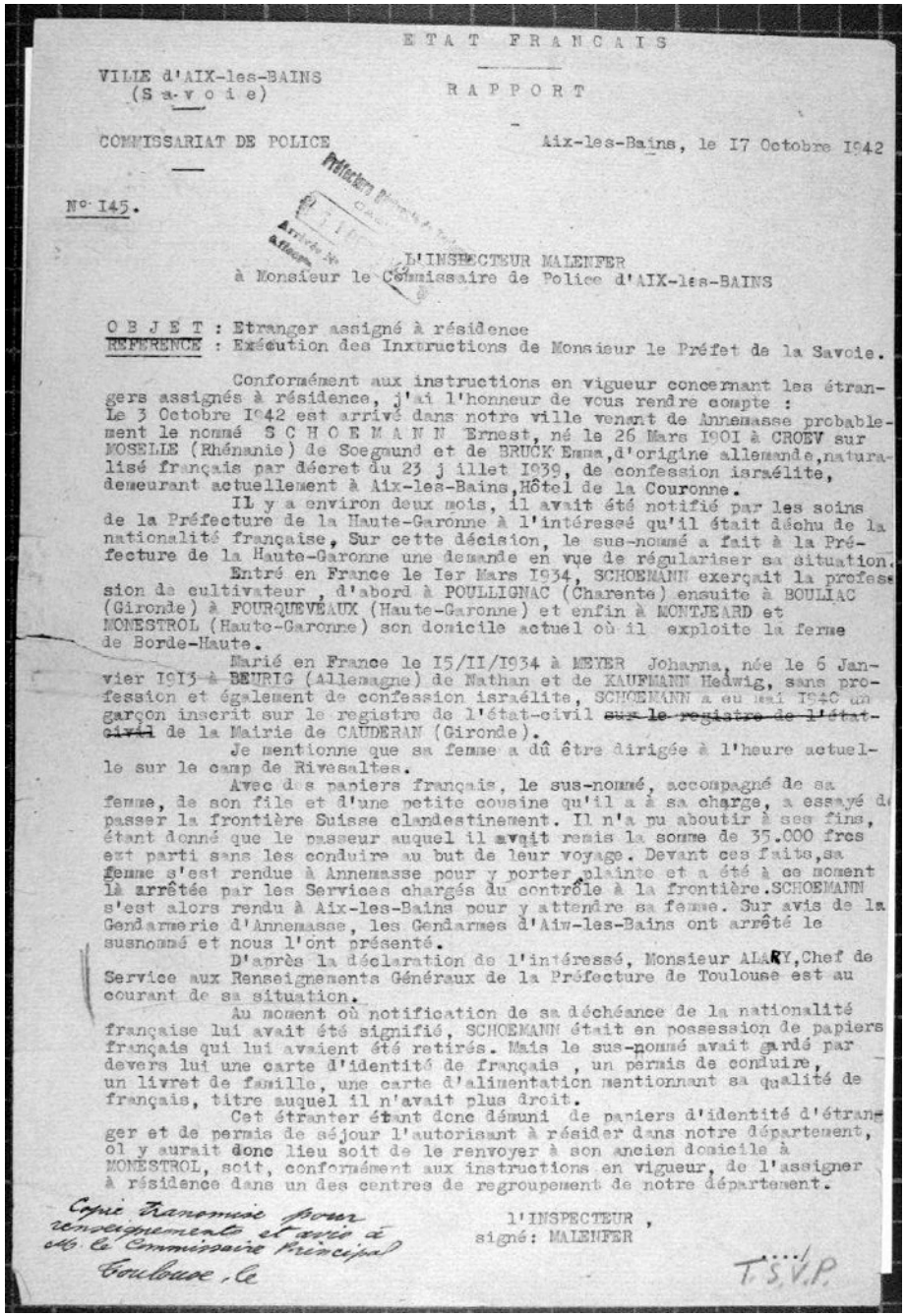
With Ernst in Biarritz (1938 ?)

La Caillère in 1997

Johanna as a young mother in 1940.

Johanna and Ernst in front of the house in Bouliac, where they moved to in 1936.

Collines. They started to focus more on milk production. When Ernst's parents had to leave Germany, Johanna was left with the household and the farm also the care for her parents-in-law who looked rather critically at her performance. Their niece, Doris Brück, was still too young to help much.
On June 23, 1939, Johanna and Ernst received French nationality (published in the official gazette of July 2, 1939). Meanwhile, the threats piled up. Still, they wanted a child. Johanna had undergone surgery to reverse the effects of untreated appendicitis. She became pregnant and on May 17, 1940, a week after the German invasion of the Netherlands and Belgium, she gave birth to her son Raphaël Guy in the hospital of Caudéran near Bordeaux, who was circumcised a week later.
While she was still recovering from childbirth, the political situation became more serious.
On June 10, 1940, the French government left Paris for Bordeaux. With the cease-fire of June 22, 1940, the occupation of Bordeaux and the surrounding area was a fact. From July 10, 1940, the French Republic no longer existed.
Meanwhile, Johanna had received a message from the imprisonment of her brother Siegfried in the camp of Saint-Cyprien near Perpignan. When Ernst managed to get him released, things got very busy on the farm.
On June 2, 1941, the Vichy government issued the Second Statute of the Jews: it was harder than the first. A stricter definition of who was Jewish was introduced, Jews were denied access to even more professions, and universities introduced a numerus clausus (3%) as well as liberal professions (2%). Jews were also obliged to register as such in the so-called free zone. This statute makes it possible for prefects to hold Jews of French nationality and keep them in administrative custody.
The denaturalization of Johanna was decided by the Vichy government on November 22, 1941, and published on November 26, 1941. That is to say that the acquired French nationality was taken away from them. became.
When Siegfried and her parents-in-law were evacuated to Saint Sauvant, the pressure was so great that they had to leave with Ernst and Guy and foster child Doris to move to then-unoccupied France. It became a farm in Fourquevaux (Haute-Garonne) followed by a tenant farm in Monestrol, a hamlet of the village of Montgeard. Meanwhile, Johanna was pregnant, but due to the tensions, the pregnancy went wrong in April 1942. Johanna continued her whole life grieving for her stillborn daughter at five and a half months.
After first Siegfried, Ernst with Gertrude and then Siegmund with Emma had been transported from Poitiers to an unknown destination, it became clear to Ernst and Johanna that they were also under immediate threat. They prepared their flight with the help of Edgar Meyer, Johanna's cousin, one of the three children of her uncle Max from Dillingen who was familiar with the situation around Lyon. They first had to cross the five hundred kilometres dot of the French-Swiss border. The escape attempt failed because the



ETAT FRANCAIS

VILLE d'AIX-les-BAINS
(Savoie)

RAPPORT

COMMISSARIAT DE POLICE

Aix-les-Bains, le 17 Octobre 1942

N° 145.

L'INSPECTEUR MALENFER
à Monsieur le Commissaire de Police d'AIX-les-BAINS

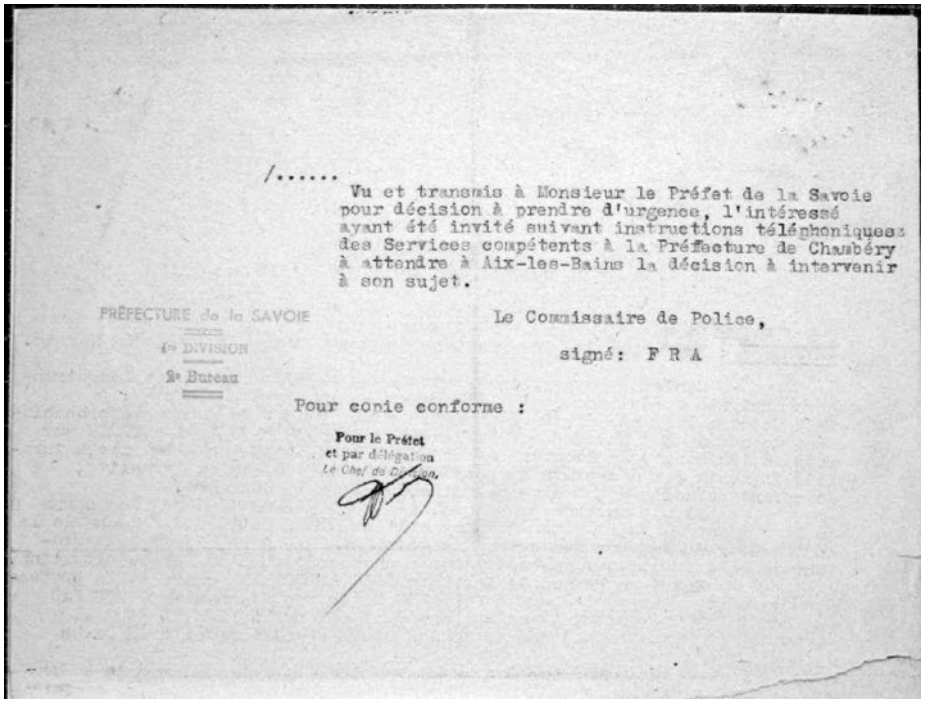
OBJET : Etranger assigné à résidence
REFERENCE : Exécution des Instructions de Monsieur le Préfet de la Savoie.

Conformément aux instructions en vigueur concernant les étrangers assignés à résidence, j'ai l'honneur de vous rendre compte :
Le 3 Octobre 1942 est arrivé dans notre ville venant de Annemasse probablement le nommé SCHOEMANN Ernest, né le 26 Mars 1901 à CROEV sur MOSELLE (Rhénanie) de Soegmund et de BRUCK Emma, d'origine allemande, naturalisé français par décret du 23 juillet 1939, de confession israélite, demeurant actuellement à Aix-les-Bains, Hôtel de la Couronne.
Il y a environ deux mois, il avait été notifié par les soins de la Préfecture de la Haute-Garonne à l'intéressé qu'il était déchu de la nationalité française, Sur cette décision, le sus-nommé a fait à la Préfecture de la Haute-Garonne une demande en vue de régulariser sa situation.
Entré en France le 1er Mars 1934, SCHOEMANN exerçait la profession de cultivateur, d'abord à POULLIGNAC (Charente) ensuite à BOULIAC (Gironde) à FOURQUEVEAUX (Haute-Garonne) et enfin à MONTJEARD et MONESTROL (Haute-Garonne) son domicile actuel où il exploite la ferme de Borde-Haute.
Marié en France le 15/II/1934 à MEYER Johanna, née le 6 Janvier 1913 à BEURIG (Allemagne) de Nathan et de KAUFMANN Hedwig, sans profession et également de confession israélite, SCHOEMANN a eu le 1er 1940 un garçon inscrit sur le registre de l'état-civil ~~sur le registre de l'état-civil~~ de la Mairie de CAUDERAN (Gironde).
Je mentionne que sa femme a dû être dirigée à l'heure actuelle sur le camp de Rivesaltes.
Avec des papiers français, le sus-nommé, accompagné de sa femme, de son fils et d'une petite cousine qu'il a à sa charge, a essayé de passer la frontière Suisse clandestinement. Il n'a pu aboutir à ses fins, étant donné que le passeur auquel il avait remis la somme de 35.000 frcs est parti sans les conduire au but de leur voyage. Devant ces faits, sa femme s'est rendue à Annemasse pour y porter plainte et a été à ce moment là arrêtée par les Services chargés du contrôle à la frontière. SCHOEMANN s'est alors rendu à Aix-les-Bains pour y attendre sa femme. Sur avis de la Gendarmerie d'Annemasse, les Gendarmes d'Aix-les-Bains ont arrêté le susnommé et nous l'ont présenté.
D'après la déclaration de l'intéressé, Monsieur ALARY, Chef de Service aux Renseignements Généraux de la Préfecture de Toulouse est au courant de sa situation.
Au moment où notification de sa déchéance de la nationalité française lui avait été signifié, SCHOEMANN était en possession de papiers français qui lui avaient été retirés. Mais le sus-nommé avait gardé par devers lui une carte d'identité de français, un permis de conduire, un livret de famille, une carte d'alimentation mentionnant sa qualité de français, titre auquel il n'avait plus droit.
Cet étranger étant donc démuni de papiers d'identité d'étranger et de permis de séjour l'autorisant à résider dans notre département, il y aurait donc lieu soit de le renvoyer à son ancien domicile à MONESTROL, soit, conformément aux instructions en vigueur, de l'assigner à résidence dans un des centres de regroupement de notre département.

Copie transmise pour renseignements et avis à Mr le Commissaire Principal Toulouse, le

l'INSPECTEUR,
signé: MALENFER

T.S.V.P.



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Vu et transmis à Monsieur le Préfet de la Savoie pour décision à prendre d'urgence, l'intéressé ayant été invité suivant instructions téléphoniques des Services compétents à la Préfecture de Chambéry à attendre à Aix-les-Bains la décision à intervenir à son sujet.

PREFECTURE de la SAVOIE
4e DIVISION
2e Bureau

Le Commissaire de Police,
signé: F R A

Pour copie conforme :

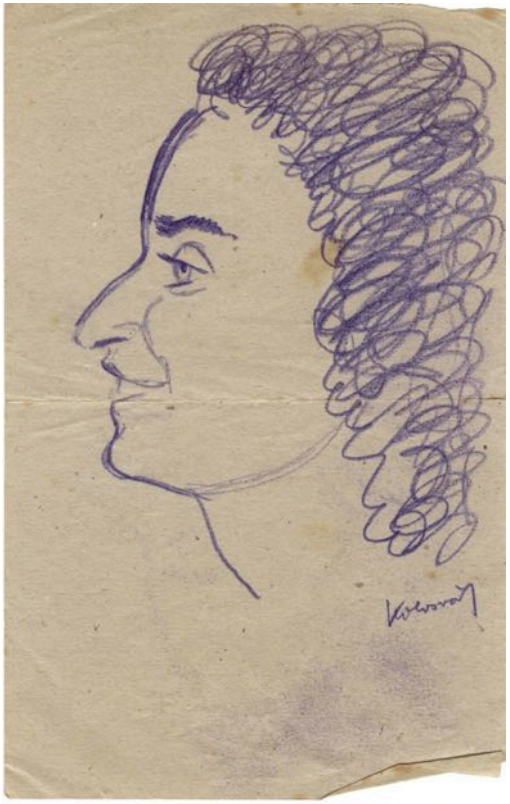
Pour le Préfet
et par délégation
Le Chef de Division.

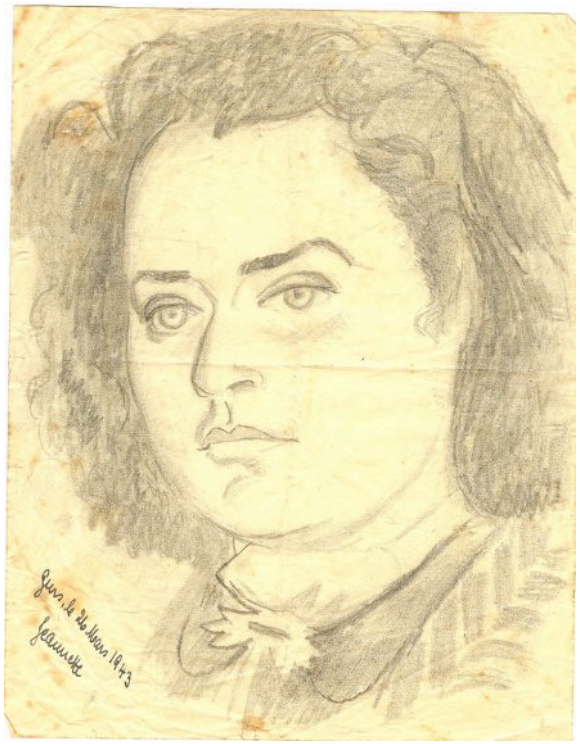
A police report describes how the failed escape attempt to Switzerland in October 1942 went, which resulted in her ending up in the Ricesaltes concentration camp.
Because they had a child under six and Ludwig Mandel could take care of them, they would still have qualified as refugees in Switzerland, which had a dubious asylum policy. Jews were rejected from August 13, 1942, unless they belonged to a small number of categories.

"passeur", the smuggler who was supposed to take them across the border betrayed them and ran off with the money, a considerable sum. She took the unfortunate step of wanting to report the robbery.

On October 3, 1942, Johanna was in the hands of the French police of Annemasse, who did not treat her as a victim, but interrogated her as an offender separately from Ernst and deported her to the concentration camp of Rivesaltes near the Spanish border and Ernst as an ``assigné à résidence " ended up in Moûtiers-Tarentaise near Aix-les-Bains.
After a lot of wrangling, Johanna arrived with Doris and Guy in Rivesaltes on 17 October 1942. She became number 4046. Within two weeks of Johanna's arrival with the children in the camp, managed to get them out. That was the work of the OSE, a Jewish organization for children active in Rivesaltes. Ernst was

Right and left beloow:Two portraits of Johanna were drawn in the Gurs camp by fellow prisoners on the right.
The first of a G. H. dated 30 October 1942 must have been signed in Rivesaltes. The second is signed by Kolos Vary. The signature stands for the well-known painter Zsigmund Kolos Vary, who was part of a group of painters called the School of Paris who produced expressionist paintings in the 1920s and 1930s. There were many Jewish painters from Eastern Europe in Paris at that time. Kolos Vary came from a Hungarian city in Romania and settled in Paris. In 1941 he was arrested and sent to the Gurs camp. Kolos Vary was able to flee from Gurs in 1943.
The portrait was thus drawn in Gurs between November 1942 and July 1943, when Johanna was released.
The third portrait is dated March 26, 1943. Since this was Ernst's 42nd birthday, this may have been signed as a birthday present.





still in Moûtiers. The release was the work of the OSE. The OSE was originally a Russian Jewish organization led by doctors. Employees of the OSE volunteered to be locked up in the camp to organize the rescue of children and remained in contact with the organization beyond ten. At that time, the OSE was still operating in full legality. That went with official stamps from the camp management and Johanna had to sign a paper that she renounced the children. The OSE took them to a foster home in Montesquieu-Lauragais (about 15 km from Monestrol) via Perpignan.
In November 1942, with the invasion of the free zone, the German troops occupied Camp Joffre. The camp will be closed on November 25. Then there were 277 employees.
When Rivesaltes had to close, Johanna transferred on November 23 a few hundred kilometres away to camp Gurs, on the west side of the Pyrenees. It was even worse. Johanna only had one litre of water a day to drink and clean herself. She always made sure not to drink more than half a litre to clean herself with a washcloth.
A separate story is about the activities of the American Quaker sect in the camp. The Quakers with a regional headquarters in Toulouse began to interfere with Rivesaltes. When they realized that the prisoners were suffering from serious food shortages, an emergency kitchen was added. In the summer of 1942, the deportations began. The Quakers and the OSE sometimes worked together, but the OSE did not want to subject the children to Quaker evangelism. Jo-

Johanna with Guy and Doris Brück before the dramatic events of 1942

Les latrines du camps de Rivesaltes - Pasteur André Dumas.

Prisoners of Rivesaltes waiting to use the latrines. Quaker co-worker Alice Resch-Synnestvedt took this photo secretly as a member of the

Transit cam Rivesaltes

The racist policy of the Vichy regime took on clearer contours during 1941. In April, David Gustav Humbert, head of the camp, had decided to concentrate the Jewish families in block B. The Joffre camp (unofficial name) passed successively from a "centre of family reunification" to a regional and, at the end of August 1942, to a national concentration centre for all Jews of the free zone, coming from other camps or arrested during raids. Blocks K and F were converted into a selection centre for the transit of Jews. A randomly selected selection committee (August-November 1942) decided the fate of each Jew after he arrived in the camp and stamped on an individual form the words "leave", "remain" or "file held". For transport, people are crammed into cattle trucks with some straw, the deportees have two buckets for their needs and two buckets of fresh water for 25 people, and food is there for two to five days. New transports departed from Rivesaltes between August 11 and November 6, 1942 (transports no. 19, 24, 29, 30, 31, 37, 42), with non-Jews and 2,300 Jews. A total of 20,000 people (men, women, children, Spaniards, gipsies, Czechs, Poles, Russians, Slavs, Germans, Dutch, Belgians, French and Anglo-Saxons) eventually left via Rivesaltes.

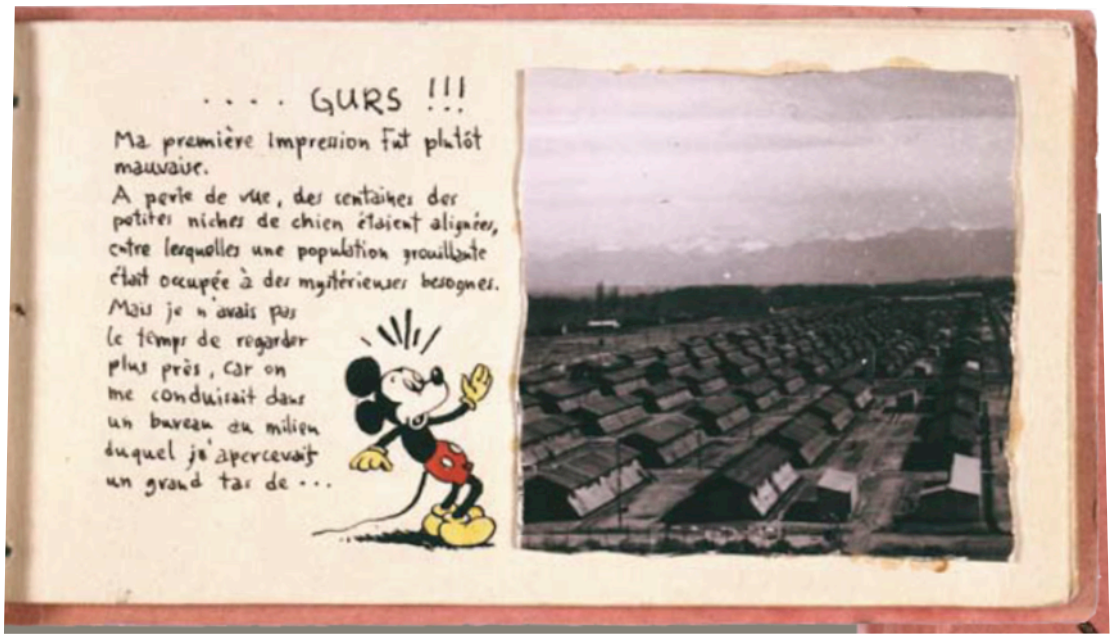
Transit camp Gurs

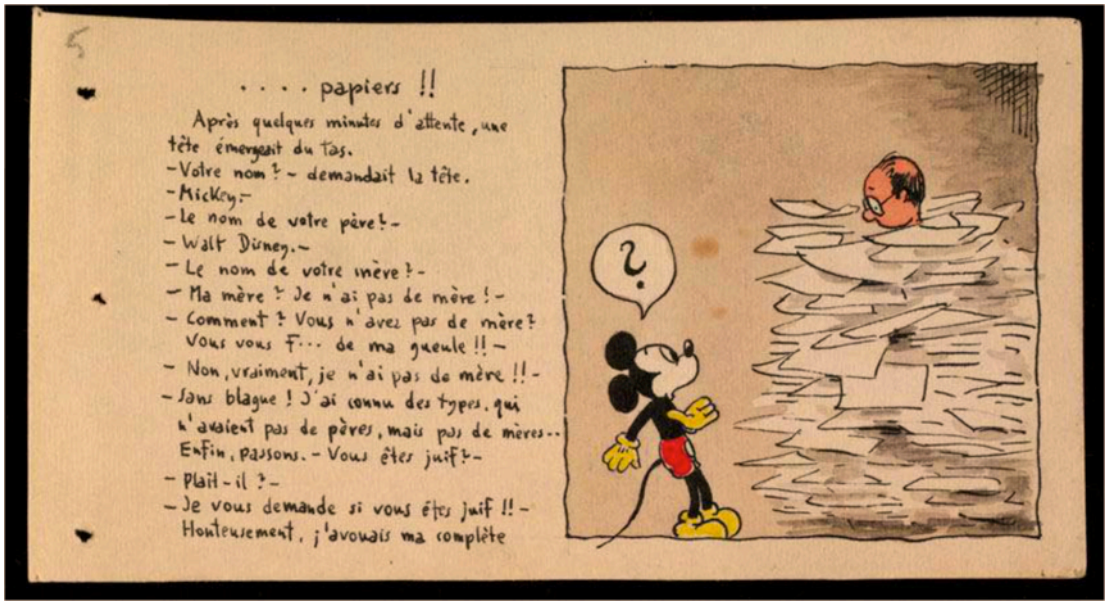
Gurs was the largest camp in the South of France, with approximately 18.500 prisoners. The wooden barracks were erected in 1939 for the reception of Spanish refugees in a few months. In October 1940, the Germans sent thousands of Jewish people from Saarland, Baden and Rhineland to Gurs and Rivesaltes, 820 of whom died in Gurs. Hygienic conditions were appalling. The prisoners were covered in lice. There was bad and little to eat. Inspection reports described those conditions, but there was no improvement. In August 1942, the first transport of Jews from Gurs to extermination camps was carried out via Drancy. Until March 1943 there were six transports with a total of about 4.000 Jews. Gurs was closed on November 1, 1943, less than two weeks before the Germans occupied all of France. A small staff remained with a view to the possible use of the camp at a later date. More than 20,000 Jewish prisoners were held in Gurs between October 1940 and November 1943. About 4,000 of them were Drancy sent to the extermination camps. Thousands were sent to other camps, a small minority was released, and an even smaller part managed to emigrate. About 1100 prisoners died in the Gurs transit camp.

hanna was more positive about the work of the Quakers than about the Swiss Red Cross. She was talking about those cans handed out, which had Appels on them. The contents consisted only of apple peels.

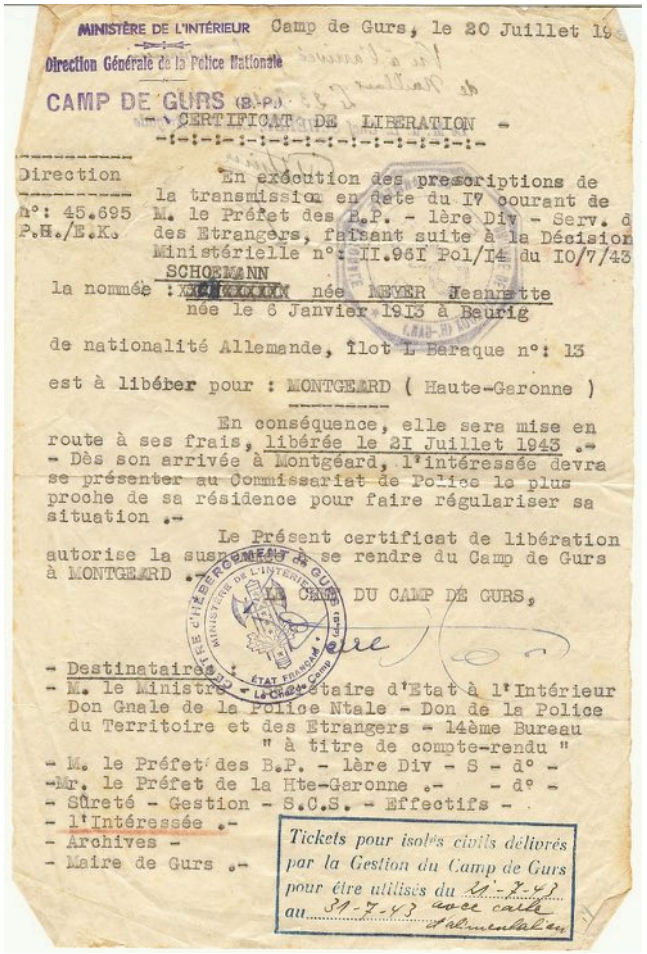
Johanna was not put on a transport list, probably because of the incessant procedures that Ernst instituted. She had in any case entered France before 1 January 1936. Because those who were only in France after that date had the greatest chance of being taken to occupied France (read Drancy and then deported). On 21 July 1943, she was released from camp Gurs with a note (Certificat de Libération), after a decision of the prefect. A total of 695 prisoners were released from Gurs in 1943. The release was possible, but a mass of supporting documents had to be provided. Ernst had to arrange everything necessary from Montgeard, such as a statement from the mayor and proof that Johanna could provide for her income. When Johanna came out of the camp, her plumpness was gone, but shortly afterwards she became pregnant. In addition to the care for Doris and Guy and the work on the land, including feeding geese for foie gras, from May 11, 1944, the care for Myriam was added. At birth, she had the help of her family doctor Louis Combes from Mauvaisin, but there was no running water and no electricity. Fortunately, there were no complications, except that the baby's shoulders

Gurs- a comic strip by the prisoner Horst Rosenthal, who was transported from Gurs to Auschwitz and killed there.


. . . . GURS !!!
Ma première impression fut plutôt mauvaise.
A perte de vue, des centaines des petites niches de chien étaient alignées, entre lesquelles une population grouillante était occupée à des mystérieuses besognes.
Mais je n'avais pas le temps de regarder plus près, car on me conduisait dans un bureau au milieu duquel j'apercevais un grand tas de . . .


. . . . papiers !!
Après quelques minutes d'attente, une tête émergeait du tas.
-Votre nom ? - demandait la tête.
-Mickey.-
-Le nom de votre père ?-
-Walt Disney.-
-Le nom de votre mère ?-
-Ma mère ? Je n'ai pas de mère !-
-Comment ? Vous n'avez pas de mère ? Vous vous F... de ma gueule !!-
-Non, vraiment, je n'ai pas de mère !!-
-Sans blague ! J'ai connu des types, qui n'avaient pas de pères, mais pas de mères.. Enfin, passons. - Vous êtes juif ?-
-Plaît-il ?-
-Je vous demande si vous êtes juif !!-
Honteusement, j'avouais ma complète
?

were a bit broad.
To bring in money she had to go to a market from time to time to sell products.
In 1946, first Ernst went to explore Saarbrücken, and Johanna followed with the children.
On April 15, 1947, all necessary formalities were completed.
In Saarbrücken, Johanna had the opportunity to develop herself, go to cultural activities, and volunteer at the WIZO, the Zionist women's organization. For the German residents of Saarbrücken, she was Frau Doktor Schoemann, but also one of the people of the French community, connected to the hated occupation of the Saarland and then also a member of the Jewish community in Saarbrücken.
While Ernst was busy with the legal complications surrounding the compensation of war damages of relatives who lived abroad, she was the one who wrote the personal letters and maintained contact with the diaspora.
A new phenomenon was free time: she had not been able to enjoy it for a long time.
Ernst's health was not going well, with a heart attack and a pacemaker as a result. After much deliberation, things were decided in Saarbrücken to find an estate in France to build a new life there as farmers. In September 1951 the move to Les Moussouses in Champcevinel was completed.
Johanna's mother Hedwig was not doing well in the meantime.
She finally died on January 27, 1952, in the university



MINISTÈRE DE L'INTÉRIEUR — Direction Générale de la Police Nationale

Camp de Gurs, le 20 Juillet 19

CAMP DE GURS (B.P.)

CERTIFICAT DE LIBERATION

Direction — n°: 45.695 — P.H./E.K.

En exécution des prescriptions de la transmission en date du 17 courant de M. le Préfet des B.P. - 1ère Div - Serv. d des Etrangers, faisant suite à la Décision Ministérielle n°: II.96I Pol/I4 du I0/7/43

SCHOEMANN

la nommée : [redacted] née MEYER Jeannette
née le 8 Janvier 1913 à Beurig

de nationalité Allemande, îlot L Baraque n°: 13

est à libéber pour : MONTGEARD (Haute-Garonne)

En conséquence, elle sera mise en route à ses frais, libérée le 3I Juillet 1943 .-
- Dès son arrivée à Montgéard, l'intéressée devra se présenter au Commissariat de Police le plus proche de sa résidence pour faire régulariser sa situation .-

Le Présent certificat de libération autorise la susnommée à se rendre du Camp de Gurs à MONTGEARD .-

LE CHEF DU CAMP DE GURS,

- Destinataires :
- M. le Ministre Secrétaire d'Etat à l'Intérieur Don Gnale de la Police Ntale - Don de la Police du Territoire et des Etrangers - 14ème Bureau " à titre de compte-rendu "
- M. le Préfet des B.P. - 1ère Div - S - dº -
- Mr. le Préfet de la Hte-Garonne .- - dº -
- Sûreté - Gestion - S.C.S. - Effectifs -
- l'Intéressée .-
- Archives -
- Maire de Gurs .-

Tickets pour isolés civils délivrés par la Gestion du Camp de Gurs pour être utilisés du 21-7-43 au 31-7-43 avec carte d'alimentation

Letter of release for Johanna dated July 20, 1943, ten days after the prefect's decision. She is said to have German nationality. The trip was at her own expense, but she was given food stamps to be used within 10 days. The signature is not of Jack Littaye, then director of the camp.

Confirmation of the application for identity papers on August 6, 1943, when Johanna had come from Gurs. Contrary to the opposition of the left, this document nevertheless served as proof of identity.

Sa résidence assignée à Montgeard

RÉPUBLIQUE FRANÇAISE

31 Juillet au 6 Août — en date du (6-8-1943) — 0027

RÉCEPISSÉ

DE DEMANDE DE CARTE D'IDENTITÉ

ou de renouvellement de la carte N°

Cachet — ETAT FRANÇAIS — Haute-Garonne

Délivré à M. (1) Schoemann Jeannette
né le 8 Janvier 1913 à Beurig
de nationalité Allemande
résidant à Montgeard
rue Refuge
Profession : Fermière

Le présent récépissé, tenant lieu de permis de séjour, sera valable jusqu'au 6 Novembre 1943 (un mois au maximum).

A Montgeard le 6 Août 1943

Taxe versée :
N° du reçu :
Date de la poste :
Pénalité versée :
Nombre de mois :
Numéro du reçu :
Date de la poste :

Timbre de la Mairie de MONTGEARD — ETAT FRANÇAIS — Commissariat — Haute-Garonne

JUIF

Ce récépissé ne saurait, en aucun cas, tenir lieu de pièce d'identité.

Tout étranger changeant de domicile sans esprit de retour (ou quittant la France dans les mêmes conditions) devra, avant son départ, faire viser son récépissé par le Commissaire de police (ou, à son défaut, par le Maire).
Dans les 48 heures de son arrivée au lieu de son nouveau domicile (ou de la frontière, s'il est de retour en France), l'étranger devra également faire viser son récépissé par le Commissaire de police (ou, à défaut, par le Maire).
L'étranger qui négligera de se conformer à ces prescriptions sera passible des peines prévues par l'article 471, § 15, du Code pénal.
(1) Nom et prénoms. Pour les femmes mariées, mentionner le nom de jeune fille après celui du mari.

clinic of Bonn. Johanna had to rush to her father's to help arrange all the formalities. Nathan stayed behind in Trier and then regularly visited, sometimes with a girlfriend, more or less to have the ladies approved by his daughter. No relationship lasted. After living as a widower for five years, Nathan also died on February 25, 1957, and Johanna again had to go to Trier, this time to arrange the formalities surrounding the death of her father.

In 1957 Ernst and Johanna (without children) went to Israel to catch their breath.

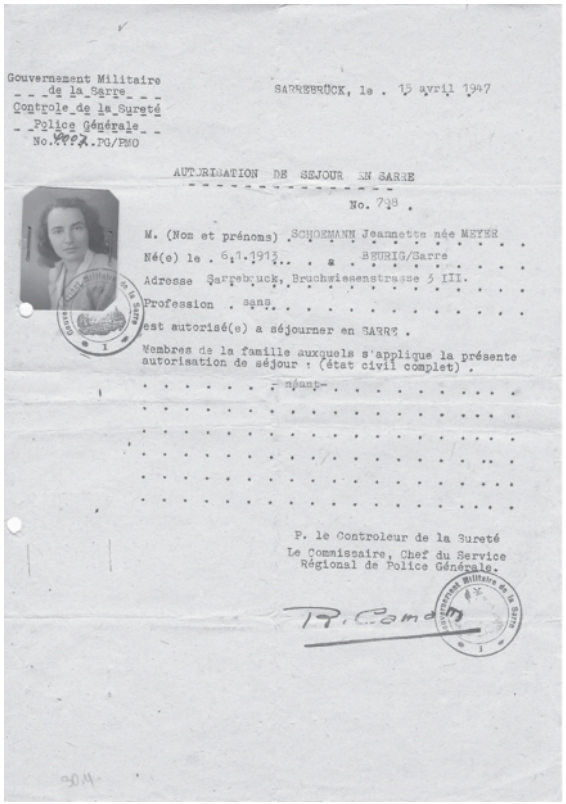
After that, Ernst and Johanna's life on the farm remained relatively quiet. They did go to a spa from time to time. Favourites were Barbotan, where the mud was used to cure and Tegernsee, where a German doctor applied the so-called Frischzellenkur. Johanna firmly believed in the operation of homoeopathy and acupuncture.

In 1971, Johanna took care of Saskia for several months, which forged a special bond between them. Ernst and Johanna thought to ensure a good old age by donating the estate to Guy (and half of the very, very low value to Myriam) because Guy was single and would take care of them and the estate if needed. However, it didn't work out that way. Guy got married, sold one piece of land after another as a building plot and let his parents pay for the repairs of the house. Not he, but Myriam, kept travelling to Champcevinel when their health deteriorated. Ernst was increasingly suffering from osteoarthritis and Johanna van heart angina, colon cancer and skin cancer. She had to

The primitive life of Borde-Haute

Left Johanna with Myriam in 1946 in front of the farm Borde Haute in Monestrol (Myriam's birthplace)

Davos January 1946, when she could finally travel freely. Johanna lived in pension Anna Maria in Davos-Dorf. In Davos lived then Ludwig Mandel, son of Paula Brück, first cousin of Ernst, who took care of communication before and during the war.



Gouvernement Militaire
de la Sarre
Contrôle de la Sureté
Police Générale
No. PG/FMO

SARREBRÜCK, le . 15 avril 1947

AUTORISATION DE SEJOUR EN SARRE

No. 738

M. (Nom et prénoms) SCHOEMANN Jeannette née MEYER
Né(e) le . 6.1.1913 . . à . BEURIG/Sarre
Adresse Sarrebruck, Bruchwiesenstrasse 3 III.
Profession . sans
est autorisé(e) a séjourner en SARRE .
Membres de la famille auxquels s'applique la présente autorisation de séjour : (état civil complet).
- néant -

P. le Controleur de la Sureté
Le Commissaire, Chef du Service
Régional de Police Générale.

Late 1949 Jeannette and Ernest with Lucie Abraham and Myriam during a weekend in Belgium. The photo was probably taken by Artie Abraham, Ernst's cousin. The background must be Lake Bütgenbach near Weywertz. Artie was the son of Johanna Schoemann. He had become an American, had fought as a soldier and worked for the US Army in Frankfurt as a financial investigator to recover gold, diamonds and money looted by the Nazis. Below Johanna and Ernst with a good friend, Angèle Fuchs, who worked as a journalist at the Saarbrücker Rundfunk (the local radio station for Saarbrücken).

undergo several operations and stay in hospital and rehabilitation centre for a long time.
On January 16, 1986, Ernst, aged 84, dies in the hospital in Le Raincy, while Johanna is recovering from a heart operation in the cardiological hospital of Bordeaux/ Pessac. That operation was the second in a short time because in the first the surgeon had left a splinter of bone in the wound.
Johanna lived on her own for several years in the big house. When Guy went to sell the estate, she had moved to the Résidence (a euphemism for old people's home) Les Chênes Verts in the neighbouring municipality of Agonac. Every year she had to get a note to convince the German pension fund from which she received a pension that she was still alive.
After Ernst's death, Doris came to visit for a short time. Johanna hoped that Doris would take care of her for a while, but that turned out to be a disappointment. She continued to live alone in the big house for

Top left Johanna shortly after moving to Champcevinel, still wearing her urban clothes.
She had no driver's license yet.
After the bike came first a light brown Lambretta scooter. At the age of forty, she got her driver's license on her sixth attempt and bought a small Italian car. Later she gave up her resistance to German products and her vehicle of choice became a VW beetle.

several years, helped by her loyal helper Adrienne. On June 19, 1999, she dies of cardiac arrest in her room in Agonac.
A few months before she had received a visit from Mrs Schleck, born Schindfessel from Weywertz, the daughter of the former mayor of the Belgian village where her parents lived before and after the war. And just the week before her death she had declined a visit from Doris. Doris was making a European trip with her husband Hanns. (Hanns passed away in 2018)
Johanna did not want a rabbi at her grave and no interference from the Jewish community.
She had wished her children to have a good relationship after her death. But that didn't work out. She had tried to rectify the unfortunate division of the estate in 1972, but this prevented her son from taking legal action after her death.

Johanna is in her city outfit, with the same sturdy leather bag.

With Saskia at the end of 1971

Johanna and Ernst at the dinner for their golden wedding anniversary.

During her Israel trip in the summer of 1957

Before leaving for Les chênes verts

January 1999, Les chênes verts

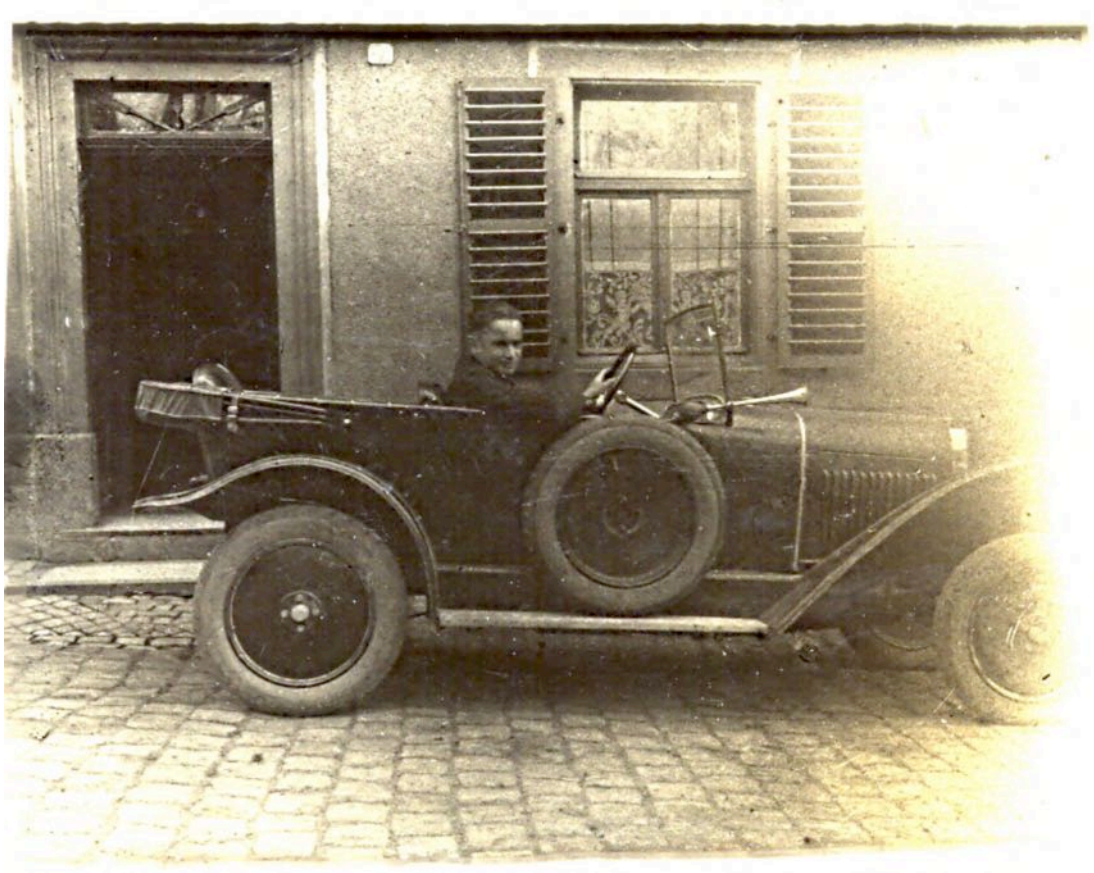
August 1992 and Christmas 1992, Les Chênes Verts, where Johanna spent the last seven years.

In 1998 with Myriam at Ernst's grave.
The granite stone above her own grave is already ready.

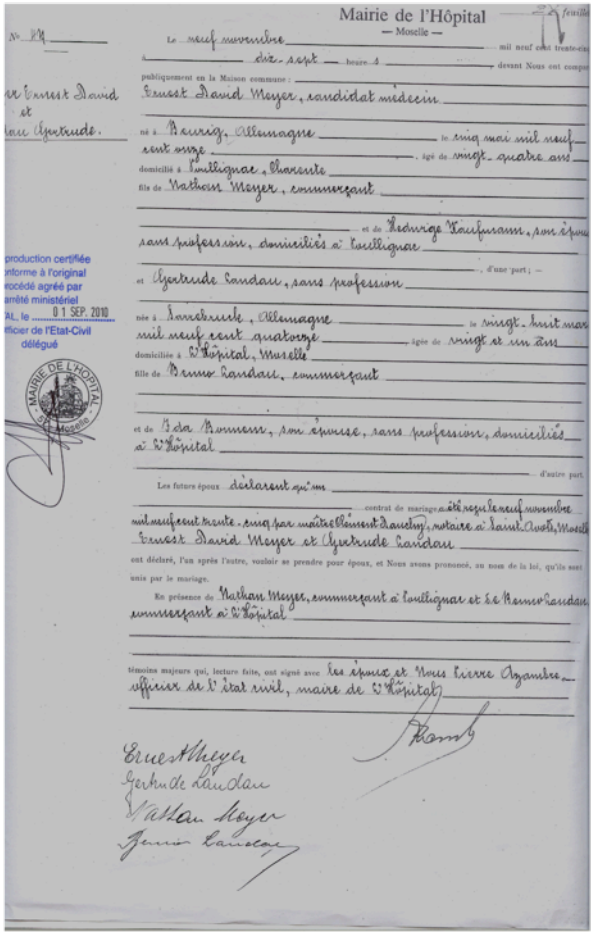
Ernst Meyer 1911-194?
en Gertrude Landau 1914-194?

Ernst David and his wife, Myriam's maternal uncle and aunt.

Ernst Meyer in his father Nathan's first Opel 4 PS in front of the entrance to the house at 27 Irscherstrasse in Beurig. It was a so-called Laubfrosch. The car owes its nickname to one of the standard colours paint, frog green. There were also red and yellow models. This Opel was one of the first mass-produced cars on the German market and was on sale from 1924. In the photo, Ernst will be around fourteen.



Ernst was the eldest brother of Johanna, born on May 5, 1911, in Beurig in the house his father Nathan had taken over from his grandfather Leopold, two weeks before his mother's eighteenth birthday. When he was three, his mother was left alone. His father Nathan had been deployed as a soldier in the trenches of the First World War.
The relationship between his one-and-a-half-year younger sister Johanna and Ernst was not very good. According to his sister, Ernst was their parents' favourite son. According to Johanna, Ernst was quite fond of appearances. Posing in his father's first car (an Opel, like all subsequent cars until Nathan's death) seems to confirm this. This Opel Laubfrosch was incidentally the first Opel car that was exported as a mass product. It was an overwhelming success in the German market.
Before Johanna and Siegfried a university study is not foreseen, for Ernst it is. After high school, he was allowed to study medicine in Bonn, where he took his so-called Physicum in 1931.
Ernst did not get the chance to complete his studies. On April 25, 1933, the National Socialist government decreed the exclusion of all Jewish medical students. Ernst meanwhile got acquainted with Gertrude Landau, born on March 28, 1914, in Saarbrücken. Her father Benno came from Brzesko, Poland, near Cracow, but had been a French citizen since May 14, 1930. He owned a clothing store in the French border town of L'Hôpital (Moselle). Ernst married Gertrude there on November 9, 1935. At the wedding, his father gave



Left Siegfried with big brother Ernst, probably nine and thirteen respectively.
Including Ernst and Gertrud on their wedding day, photographed by Luxembourg photographer Bernhard Kutter, a descendant of a photography dynasty.
On the marriage certificate Ernst stated Poullignac as his place of residence, to avoid problems.

Nathan Meyer Poullignac his place of residence. He did not actually live there, it was the residence of his daughter Johanna and her husband Ernst. In this way, he at least avoided unnecessary bureaucracy.
Gertrude had French nationality, obtained through her father's naturalization. She was known in her hometown of L'Hôpital by the nickname Trudel. According to people who knew her, she was well-integrated and participated in association activities with the local youth.
Benno Landau, Ernst's father-in-law, was active on both sides of the German-French border. His store Warenhaus Benny Cahn, with a house above it, was in the center of L'Hôpital, 3 rue de l'Eglise.
Benno traded in textiles and haberdashery. He was born as Benjamin Landau in Poland on February 24, 1882 in Brzesko near Cracow and had wandered around quite a bit until he ended up in Lorraine. His brothers and sisters stayed behind in Brzesko. He has taken on French nationality, but before that, he had been Austrian and Polish.
He lived in Merzig before settling down in L'Hôpital on September 21, 1910. At that time Lorraine was German and was called L'Hôpital Spittel. That changed in 1918. In the meantime, he had married Ida Bonnem on his birthday in 1913. Ida was also Jewish and from a family of butchers from Saarwellingen, where she was born on January 25, 1887.
Her aunt Theresia Alkan-Bonnem was the mother-in-law of Karoline Meyer, an aunt of Ernst.
Cilli Bonnem, Ida's mother had been a widow since

Below is the bridal couple with parents and guests in L'Hôpital

From left to right: Back row Adolf Alkan, Karoline Meyer his wife, sister of Nathan, Julius Meyer, brother of Nathan, Ilse Leon his wife, Siegfried Meyer, brother of Johanna and Ernst, rabbi Altmann of Trier, his wife Malwine, Rosa Kaufmann-Meyer, Sophie Meier-Meyer (sisters of Nathan), Isidor Meier, and Alice Bonnem née Kahn with her husband Arthur Bonnem Seated Benno Landau and Ida Bonnem, the bride's parents, Gertrude, Ernst, Hedwig Kaufmann (Myriam's grandmother) and Nathan Meyer (Myriam's grandfather), probably Ludwig Kaufmann, Hedwig's brother. Arnold Meier (son of Sophie and Isidor), Heinz Alkan (son of Adolf and Karoline). Ernst and Johanna stayed in Poullignac. Helene, Hedwig's sister and her husband Leo were also not present. Elise, Nathan's eldest sister, is also not visible.

Gertrude around 1939.

1895 and came to live with her daughter's family. She died in L'Hôpital in 1931 and could not live to see her granddaughter's wedding. Benno's entire Polish family was exterminated.

Ernst and Gertrude were married in style on November 9, 1935, as their wedding photo shows. The parents even brought Chief Rabbi Adolf Altmann and his wife Malwine from Trier.

With Hitler's seizure of power, it was almost immediately clear that a medical career was no longer an option for Ernst. As early as March 22, 1933, health insurance funds were prohibited from employing Jewish doctors. On February 5, 1934, Jews were excluded from medical exams and examinations, and on April 25, 1933, the "Gesetz gegen die Überfüllung der deutschen Hochschulen" was passed. Ernst apparently already knew his future wife. On November 21, 1934, he moved to L'Hôpital and registered as a foreigner two days later, at the address of his future father-in-law. He was registered there until August 30, 1935, and then again from February 12, 1936, to September 1, 1939.

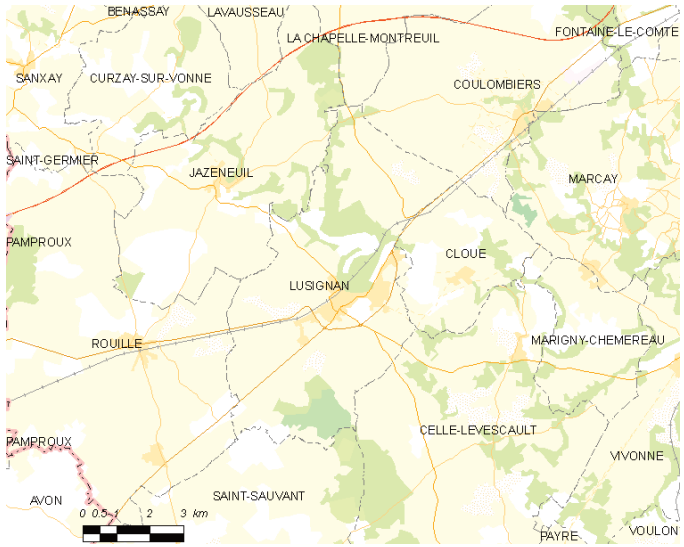
Ernst went to work for his father-in-law. But almost immediately after the outbreak of the war, relative safety was over. L'Hôpital was part of the territories taken from Germany in the First World War, which Hitler and his associates regarded as German. The

The shop with the house of Benno Landau in L'Hopital (Moselle), probably before 1918. In the photo the shop still bears the name of the previous owner, Warenhaus Benny Cahn. After the annexation of L'Hôpital, the Rue de l'Eglise was renamed Adolf Hitlerstraße. Right, Benno and Ida with two shop girls. (photo courtesy of Edmond Stawniak, March 2016)

Grand Magasin
BENNY-CAHN
Successeur
Benno LANDAU
L'HOPITAL
3, RUE DE L'ÉGLISE, 3
Grösstes Lager in
Herren-, Damen- und Kinderkonfektion
Manufakturwaren
Spezialität:
Herren- und Damenwäsche
Hüte, Mützen und Kravatten
Für Brautleute:
Gehröcke, Zylinder, Handschuhe, Seidenstoffe
Brautschleier und Kränze
Streng reelle Bedienung
Billige feste Preise

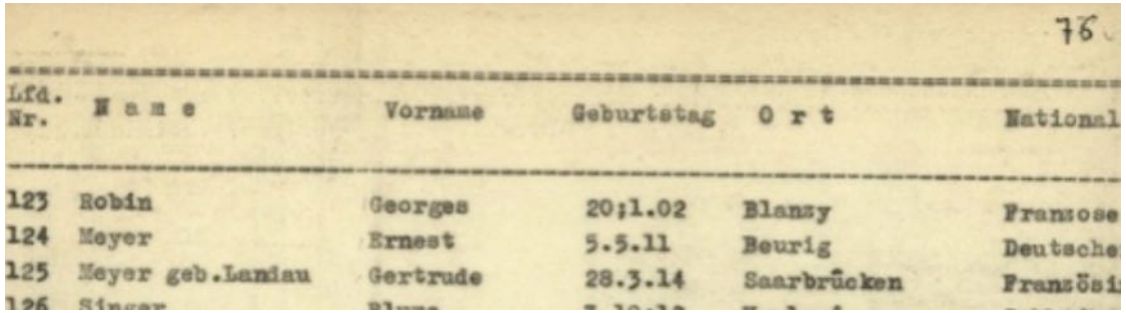
Landau-Meyer family was transported to Lusignan (Vienne) with the entire population of L'Hôpital. L'Hôpital was part of the so-called red zone, between the Maginot line and the German border.
On September 1, 1939, 5,050 residents of L'Hôpital were gathered with gas masks as the only protective measure. At 1 pm they received the orders, and at 8 pm the city was empty. Camped first they in the free air, the authorities were waiting. On September 5, 1939, the residents were put in freight cars. In Paris, the group was divided. Some went to Saint Etienne and Lens, the rest to Lusignan, not far from Poitiers. On September 6, the train arrived in Lusignan in the early evening. The next day, the 1652 refugees from the Moselle were distributed in Lusignan and surrounding municipalities. Lusignan is the neighboring municipality of Saint-Sauvant, where Siegfried Meyer, Siegmund and Emma Schoemann were transported a few months later. At the end of September 1940, the refugees from L'Hôpital and the surrounding area were returned to their original homes by special trains. Ernst and Gertrude and the Landaus could not return to L'Hôpital, because the occupier's anti-Jewish measures were already in full effect.
The Vichy government had meanwhile begun to restrict the rights of foreign Jews and it is questionable whether the French authorities would have been allowed. Ernst and Gertrude, therefore, continued to live in Lusignan. Until then, like other refugees, they received a small benefit. What they lived on afterwards is unclear. The family lived at 26, rue de Chypre.
On July 7, 1942 they were taken to the collection camp of Poitiers. Then their address was 116, rue Nationale. On July 18, they were transported to Angers where the first mass transport from France was prepared and on July 20, 1942, from Angers with transport number 8 to Auschwitz.
This transport is the only one of the transports identified on July 1 by Eichmann (and his representative Dannecker) that left the French province for Auschwitz. (The rest went from Drancy). The logistics were figured out by the specialists for Jewish affairs in Paris together with the Sicherheispolizei. The SS-Haupsturmführer Dr Hans Dietrich Ernst was extremely diligent. 824 Jews of which 430 women were

The list of transport number 8 from Angers of July 20, 1942, with the Frenchified first names of Ernst and Gertrude, with Ernst as German and Gertrud as French.



Lusignan and Saint-Sauvant, where the brothers Ernst and Siegfried lived separately from each other, are literally neighbouring municipalities. Lusignan, about 500 km from L'Hôpital

The sandals that Trude had made for her in Poitiers and that were left behind when she was arrested. They ended up with a cousin of Arthur Bonnem, Gertrude's uncle who lived in Sarrebourg (France).



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Lfd. Nr.	Name	Vorname	Geburtstag	Ort	National
123	Robin	Georges	20;1.02	Blanzy	Franzose
124	Meyer	Ernest	5.5.11	Beurig	Deutsche
125	Meyer geb.Landau	Gertrude	28.3.14	Saarbrücken	Französi

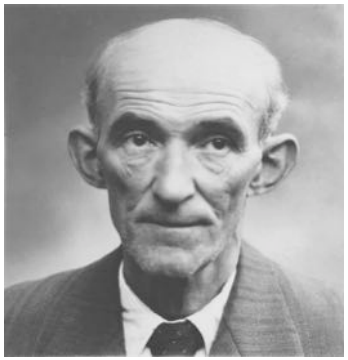
Ernst, as he looked in Lusignan. The shadow is probably Gertrude's. The House is number 10, rue Saint-Louis and has remained practically unchanged. The house then belonged to the mayor of Lusignan.

part of the transport departed from Angers station around 8:35 pm. Men and women were separated. According to the French government gazette, the Journal Officiel (n° 191 18 8 1995 page 12379), Ernst died in Auschwitz on July 25, 1942 and Gertrude on May 8, 1945. According to the Saarburg court (Amtsgericht) the date of death of Ernst is May 8, 1945. They were probably selected to work and were given numbers. Men on that train had a number starting with 51. Immediately after the war, Johanna and Ernst Bonnem, Gertrude's uncle, tried to find out the fate of Ernst and his family, but some certainty about this came much later. Ernst Bonnem managed to escape to Switzerland where he first stayed in a labor camp.

How Benno and Ida Landau lived until they were arrested is unknown. According to the French Government Gazette, they died on February 15, 1944 in Auschwitz. It must have been transport 68 with which they were taken off, which left on 10 February. It is the tragic irony of fate that Benno returned to his native country in this way.

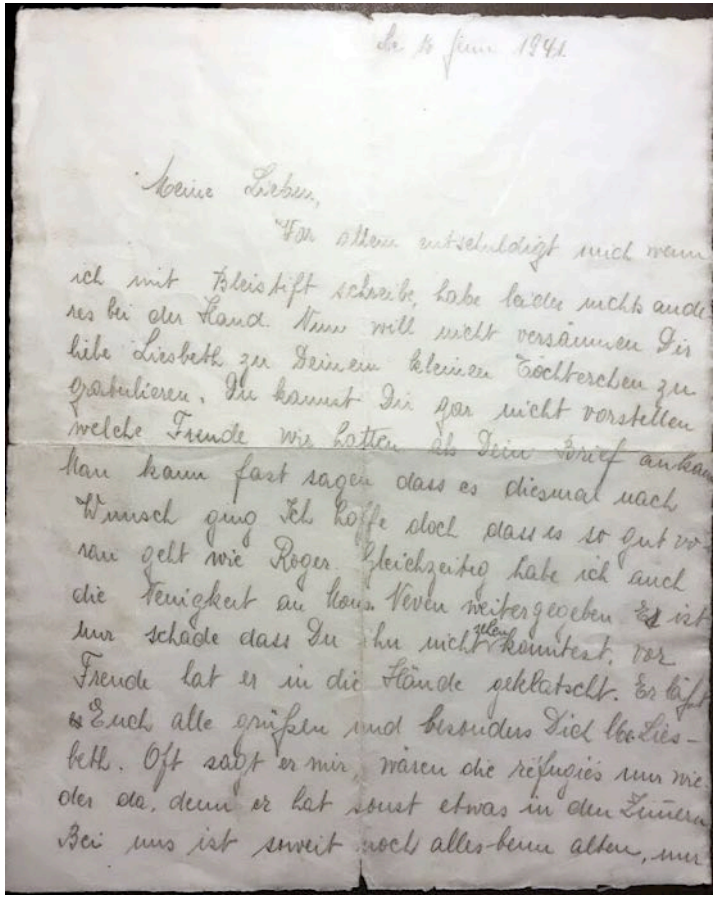
After the return of the non-Jewish population of L'Hôpital from Lusignan, the family of a tailor illegally occupied their home. The house has been bought (to whom they paid the purchase price is unclear). The shop is now a pharmacy. (according to information from a councillor of L'Hôpital).

This is what Lusignan looked like when Ernst and Gertrude stayed there.

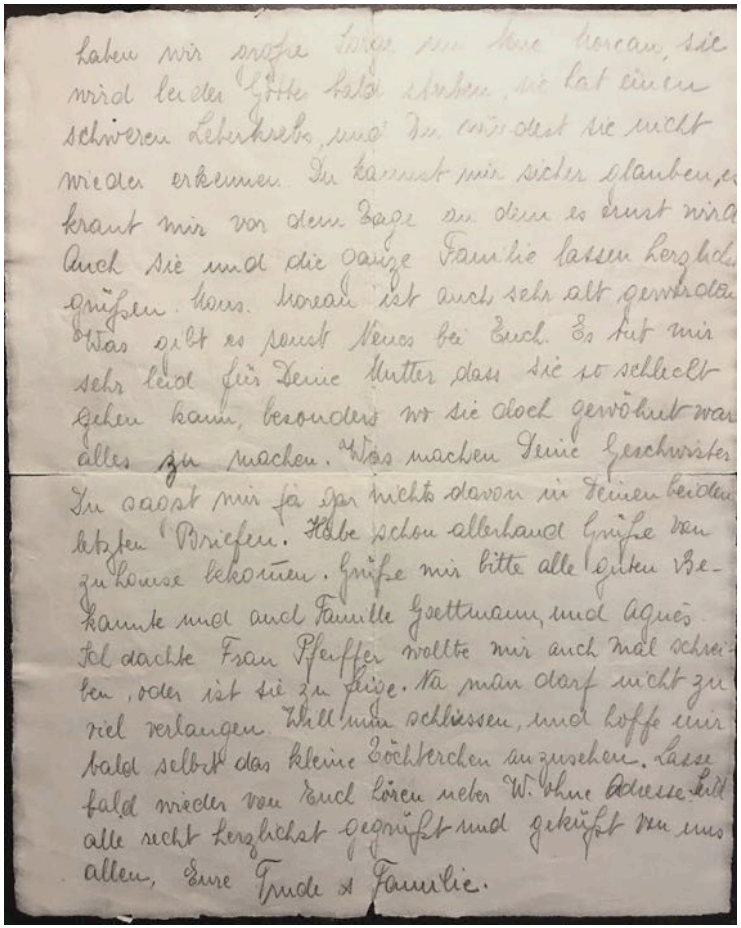


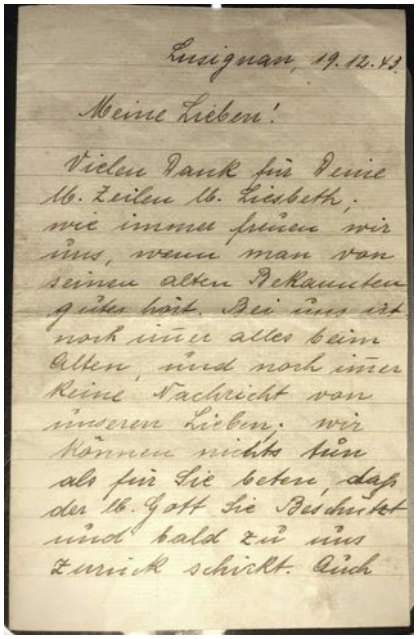
Ida Landau, born Bonnem and Benno Landau, the parents-in-law of Ernst Meyer, when they lived in Lusignan.

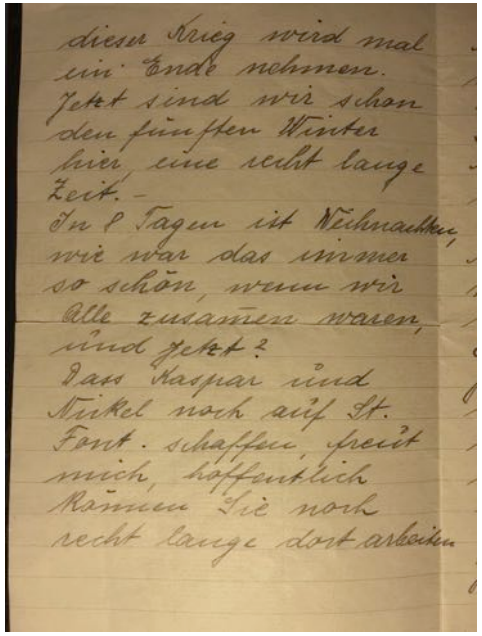
On the right is the last preserved letter from Trudel Meyer to Gaspard and Elisabeth Varoqui, especially to Elisabeth, who had worked in Benno and Ida's shop. Trudel has no ink and apologizes for writing with a pencil. The letters from Ida and Gertrude were sent in 2016 by the son-in-law of Gaspard and Elisabeth Varoqui from L'Hôpital.

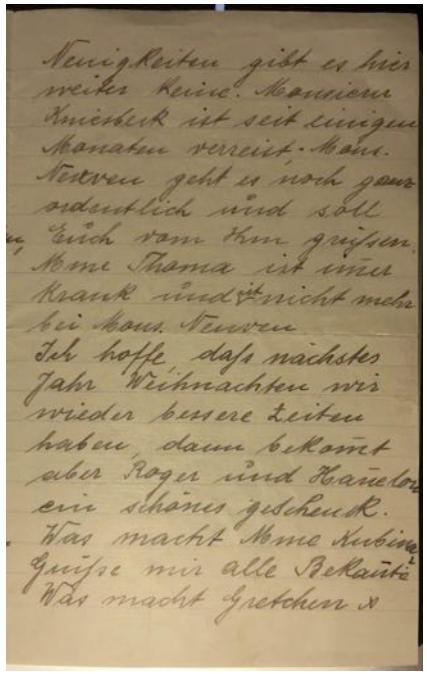


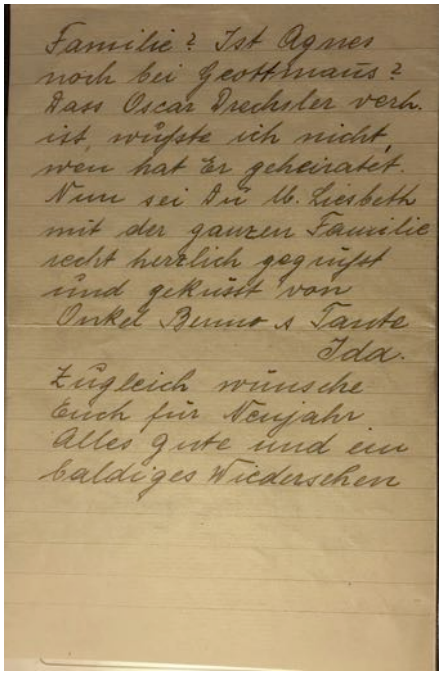
Letter from Ida to Gaspard (Kaspar) and Elisabeth Varoqui dated 19 December 1943.


haben wir große Sorge um Mme Bercau, sie wird bereits Gitte fast 4 Jahre, sie hat einen schweren Leberkrebs, und Du würdest sie nicht wieder erkennen. Du kannst mir sicher glauben, es kraut mir vor dem Tage an dem es ernst wird. Auch sie und die ganze Familie lassen herzlich grüßen. Mons. Bercau ist auch sehr alt geworden. Was gibt es sonst Neues bei Euch. Es tut mir sehr leid für Deine Mutter dass sie so schlecht gehen kann, besonders wo sie doch gewöhnt war alles zu machen. Was machen Deine Geschwister. Du sagst mir ja gar nichts davon in Deinen beiden letzten Briefen. Habe schon allerhand Grüße von zu Hause bekommen. Grüße mir bitte alle guten Bekannte und auch Familie Gottmann und Agnes. Ich dachte Frau Pfeiffer wollte mir auch mal schreiben, oder ist sie zu faul. Na man darf nicht zu viel verlangen. Will nun schliessen, und hoffe mir bald selbst das kleine Töchterchen anzusehen. Lasse bald wieder von Euch hören mehr W. ohne Adresse. Seid alle recht herzlichst gegrüßt und geküßt von uns allen, Eure Ida & Familie.


Lusignan, 19.12.43.
Meine Lieben!
Vielen Dank für Deine lb. Zeilen lb. Lisbeth; wir immer freuen wir uns, wenn man von seinen alten Bekannten gutes hört. Bei uns ist noch immer alles beim Alten, und noch immer Keine Nachricht von unseren Lieben. wir können nichts tun als für sie beten, daß der lb. Gott sie Beschützt und bald zu uns Zurück schickt. Euch


diesen Krieg wird mal ein Ende nehmen. Jetzt sind wir schon den fünften Winter hier, eine recht lange Zeit. -
In 8 Tagen ist Weihnachten, wie war das immer so schön, wenn wir Alle zusamen waren, und jetzt?
Dass Kaspar und Nikel noch auf St. Font. schaffen, freut mich, hoffentlich Können Sie noch recht lange dort arbeiten


Neuigkeiten gibt es hier weiter keine. Monsieur Knieberk ist seit einigen Monaten vereist. Mons. Neuven geht es noch ganz ordentlich und soll Euch vom Krn grüßen. Mme Thoma ist immer krank und nicht mehr bei Mons. Neuven
Ich hoffe, daß nächstes Jahr Weihnachten wir wieder bessere Zeiten haben, dann bekommt aber Roger und Kätchen ein schönes Geschenk.
Was macht Mme Kubina Grüße mir alle Bekannte
Was macht Gretchen x

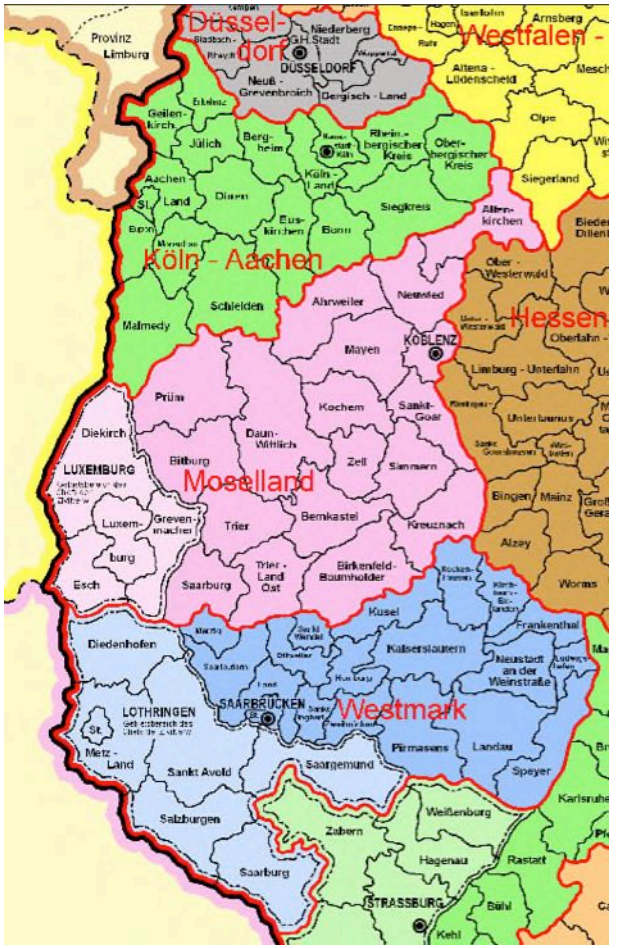

Familie? Ist Agnes noch bei Gottmanns? Dass Oscar Drechsler verh. ist, wüßte ich nicht, wen hat er geheiratet. Nun sei Du lb. Lisbeth mit der ganzen Familie recht herzlich gegrüßt und geküßt von Onkel Bruno x Tante Ida.
Zugleich wünsche Euch für Neujahr Alles Gute und ein baldiges Wiedersehen

M. Bour Walter (à gauche), protecteur des familles Landau-Meyer, photographié devant la mairie de Lusignan, en compagnie de M. Cornay, secrétaire de mairie (au milieu) et M. Pillot, également secrétaire de la mairie de Lusignan.

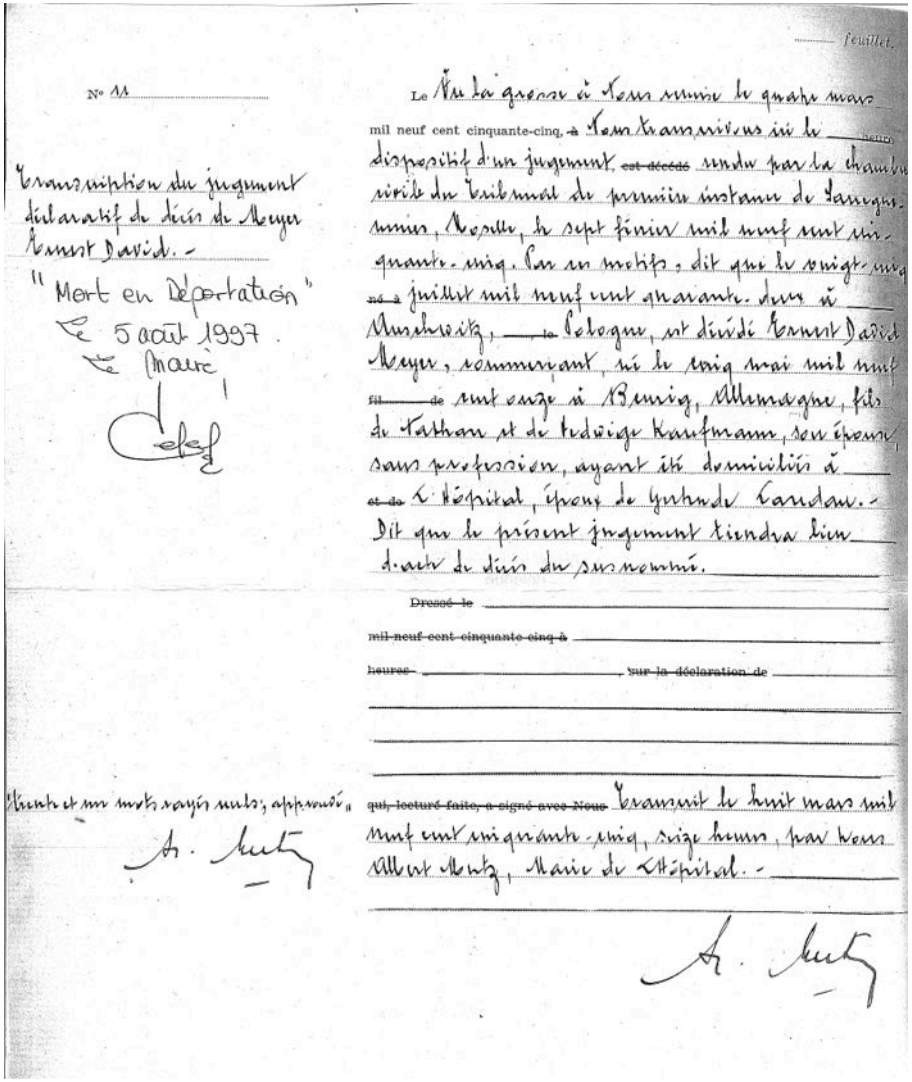
L'Hôpital is located in the French Lorraine, right on the border with the Saarland. Lorraine as Westmark, annexed by Germany. The non-Jewish residents of L'Hôpital were allowed to return from Lusignan at the end of 1940. This was out of the question for Ernst and his family.

Why in Lorraine, which was annexed by the Third Reich, the return of Jews became impossible and Ernst and Gertrude were trapped in Lusignan.

The department of Moselle, described by the Germans as Ostlothringen, was separated from the military occupation government of France by a decree of Hitler on August 2, 1940, and placed under civilian administration, that is to say, annexed. A Germanization program had to be carried out for the whole of Lorraine and Alsace within ten years. That would have looked different from the occupation of 1870-1918, in which the two provinces as Reichsland Elsaß-Lothringen had been given separate status as a second-class Reichsland. This status contributed greatly to the aversion to German rule in that region. On September 25, 1940, a meeting took place between Josef Bürckel, Adolf Hitler and Martin Bormann. It was determined: "As long as the formal constitutional annexation has not yet been completed, Alsace and Lorraine will still be treated as if this had already happened. The military leadership should not treat Alsace and Lorraine as occupied territory, but as part of the empire [...]



Nazi propaganda for the Lorraine annexation



Transcription du jugement déclaratif de décès de Meyer Ernst David. -

"Mort en Déportation"
Le 5 août 1997.
Le Maire

N° 11 ..... feuillet.

L'an mil neuf cent cinquante-cinq, à Nous transmis par le dispositif d'un jugement ~~est décédé~~ rendu par la chambre civile du tribunal de première instance de Sarreguemines, Moselle, le sept février mil neuf cent cinquante-cinq. Par ce motifs, dit que le vingt-cinq ~~né~~ juillet mil neuf cent quarante-deux à Auschwitz, ~~le~~ Pologne, est décédé Ernst David Meyer, commerçant, né le cinq mai mil neuf ~~fils~~ ~~de~~ cent onze à Beurig, Allemagne, fils de Nathan et de Hedwige Kaufmann, son épouse, sans profession, ayant été domiciliés à ~~et de~~ L'Hôpital, épouse de Gertrude Landau. - Dit que le présent jugement tiendra lieu d'acte de décès du susnommé. -

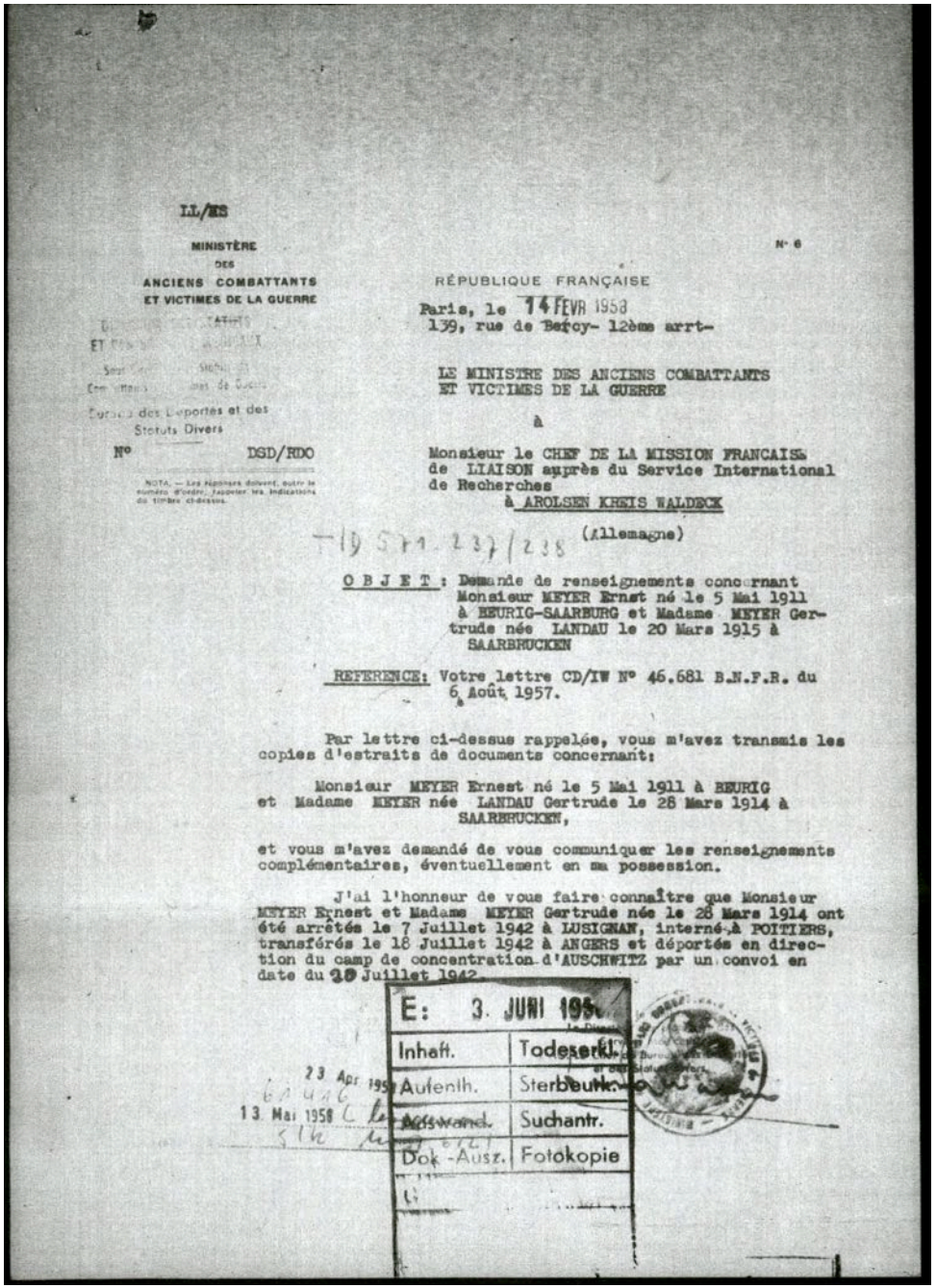
~~Dressé le~~ ~~mil neuf cent cinquante-cinq à~~ ~~heures~~ ~~sur la déclaration de~~

~~qui, lecture faite, a signé avec Nous~~ L'an mil neuf cent cinquante-cinq, seize heures, par Nous Albert Mertz, Maire de L'Hôpital. -

L'acte et ses mots rayés nuls, approuvé
A. Mertz

A. Mertz

The official documents give an estimated date of death of Ernst and Gertrude.



LL/ES

MINISTÈRE DES ANCIENS COMBATTANTS ET VICTIMES DE LA GUERRE

Service des Déportés et des Statuts Divers

N° DSD/RDO

NOTA. — Les réponses doivent, outre le numéro d'ordre, rappeler les indications du timbre ci-dessus.

N° 6

RÉPUBLIQUE FRANÇAISE

Paris, le 14 FEVR 1958
139, rue de Bercy- 12ème arrt-

LE MINISTRE DES ANCIENS COMBATTANTS ET VICTIMES DE LA GUERRE

à

Monsieur le CHEF DE LA MISSION FRANCAISE de LIAISON auprès du Service International de Recherches
à AROLSEN KREIS WALDECK
(Allemagne)

T/D 571.237/238

OBJET : Demande de renseignements concernant Monsieur MEYER Ernst né le 5 Mai 1911 à BEURIG-SAARBURG et Madame MEYER Gertrude née LANDAU le 20 Mars 1915 à SAARBRUCKEN

REFERENCE: Votre lettre CD/IW N° 46.681 B.N.F.R. du 6 Août 1957.

Par lettre ci-dessus rappelée, vous m'avez transmis les copies d'extraits de documents concernant:

Monsieur MEYER Ernest né le 5 Mai 1911 à BEURIG et Madame MEYER née LANDAU Gertrude le 28 Mars 1914 à SAARBRUCKEN,

et vous m'avez demandé de vous communiquer les renseignements complémentaires, éventuellement en ma possession.

J'ai l'honneur de vous faire connaître que Monsieur MEYER Ernest et Madame MEYER Gertrude née le 28 Mars 1914 ont été arrêtés le 7 Juillet 1942 à LUSIGNAN, interné à POITIERS, transférés le 18 Juillet 1942 à ANGERS et déportés en direction du camp de concentration d'AUSCHWITZ par un convoi en date du 28 Juillet 1942.

E: 3. JUNI 195
Inhaft. Todesurk.
Aufenth. Sterbeurk.
Ausswand. Suchantr.
Dok.-Ausz. Fotokopie

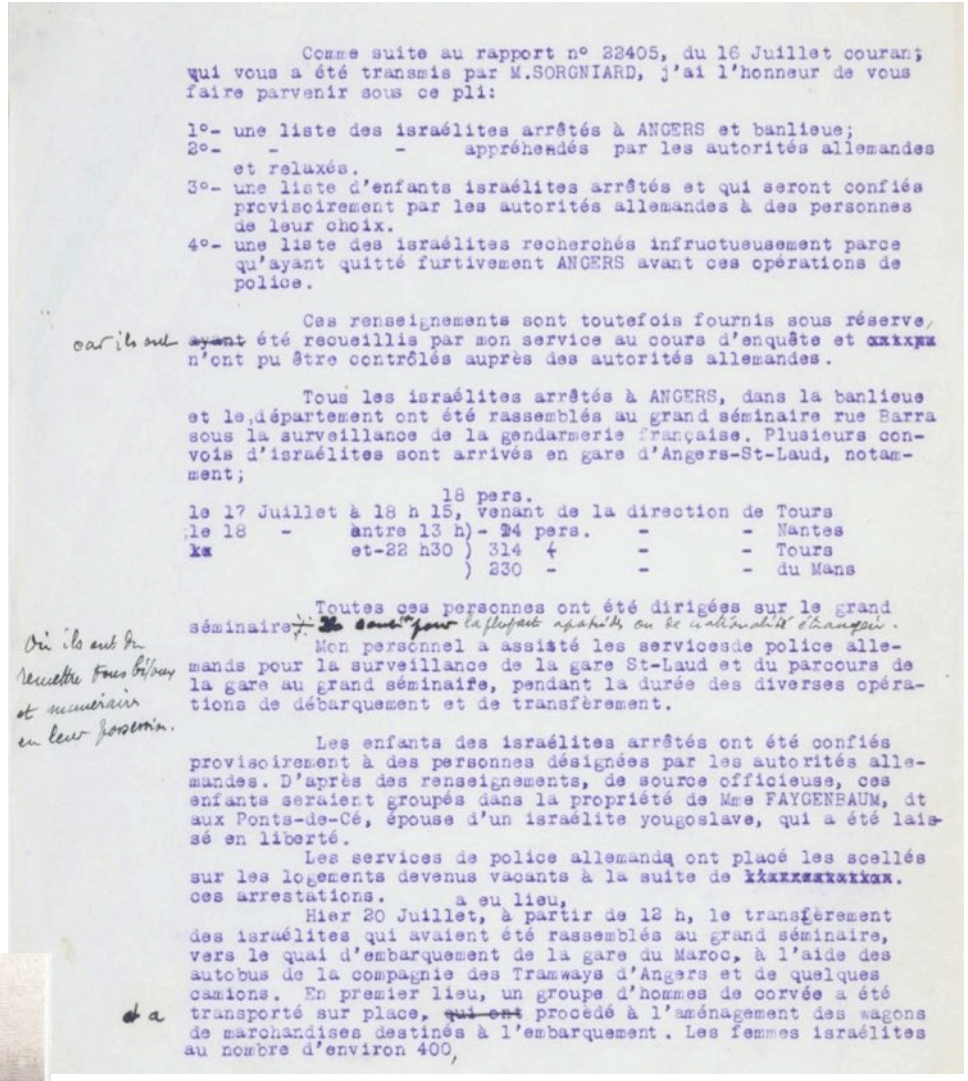
23 Apr 195
13 Mai 1958

1942 - 2002
De cette gare, le 20 juillet 1942,
parce qu'ils étaient Juifs
824 hommes, femmes et enfants arrêtés par les Autorités Allemandes d'Occupation
dans les départements de
Charentes, Gironde, Ille-et-Vilaine, Indre-et-Loire,
Loire-Inférieure, Maine-et-Loire, Mayenne, Morbihan,
Sarthe, Deux-Sèvres et Vienne
partirent directement pour Auschwitz.
18 hommes et 2 femmes ont survécu.
"N'oubliez pas
que ce fut un homme, que ce fut une femme." Primo Levi
Associations: F.F.D.J.F et Familles et Amis des Déportés Convoi 8

In Angers, a plaque commemorates the transport of July 20, 1942, which took the prisoners to Auschwitz without a stopover.

The main seminary in Angers where the Kommandantur was located and the prisoners were gathered before they were put onto the train to Auschwitz.

Hans-Dietrich Ernst, the Security Police commander responsible for the transport from Angers.



Comme suite au rapport n° 22405, du 16 Juillet courant; qui vous a été transmis par M.SORGNIARD, j'ai l'honneur de vous faire parvenir sous ce pli:

1°- une liste des israélites arrêtés à ANGERS et banlieue;
2°- - - appréhendés par les autorités allemandes et relaxés.
3°- une liste d'enfants israélites arrêtés et qui seront confiés provisoirement par les autorités allemandes à des personnes de leur choix.
4°- une liste des israélites recherchés infructueusement parce qu'ayant quitté furtivement ANGERS avant ces opérations de police.

Ces renseignements sont toutefois fournis sous réserve, car ils ont ~~ayant~~ été recueillis par mon service au cours d'enquête et ~~xxxxxx~~ n'ont pu être contrôlés auprès des autorités allemandes.

Tous les israélites arrêtés à ANGERS, dans la banlieue et le département ont été rassemblés au grand séminaire rue Barra sous la surveillance de la gendarmerie française. Plusieurs convois d'israélites sont arrivés en gare d'Angers-St-Laud, notamment;

18 pers.
le 17 Juillet à 18 h 15, venant de la direction de Tours
le 18 - àntre 13 h) - 24 pers. - - Nantes
~~xx~~ et-22 h30) 314 - - - Tours
) 230 - - - du Mans

Où ils ont été recueillis Fonds Bijoux et numéraire en leur possession.

Toutes ces personnes ont été dirigées sur le grand séminaire~~, où elles sont restées~~ pour la plupart séparés, ou de nationalité étrangère.

Mon personnel a assisté les services de police allemands pour la surveillance de la gare St-Laud et du parcours de la gare au grand séminaire, pendant la durée des diverses opérations de débarquement et de transfèrement.

Les enfants des israélites arrêtés ont été confiés provisoirement à des personnes désignées par les autorités allemandes. D'après des renseignements, de source officieuse, ces enfants seraient groupés dans la propriété de Mme FAYGENBAUM, dt aux Ponts-de-Cé, épouse d'un israélite yougoslave, qui a été laissé en liberté.

Les services de police allemands ont placé les scellés sur les logements devenus vacants à la suite de ~~xxxxxxxxxxx~~. ces arrestations. a eu lieu,

Hier 20 Juillet, à partir de 12 h, le transfèrement des israélites qui avaient été rassemblés au grand séminaire, vers le quai d'embarquement de la gare du Maroc, à l'aide des autobus de la compagnie des Tramways d'Angers et de quelques camions. En premier lieu, un groupe d'hommes de corvée a été transporté sur place, ~~qui ont~~ procédé à l'aménagement des wagons de marchandises destinés à l'embarquement. Les femmes israélites au nombre d'environ 400,

The report of the police commissioner of Angers after the transport to Auschwitz tells exactly what happened. French policemen and gendarmes fully cooperated with the German police in escorting the prisoners, including confiscating their jewellery and money.

The Terrible Journey of Siegfried Meyer 1915 - 1945

Summer 1936? This was one of the few pictures that Johanna Schoemann always had around her. A small photo of herself with her younger brother, taken when she was young and childless, probably in Poullignac. The dog's name was Bobette. In Auschwitz, Siegfried gave farming as his occupation.

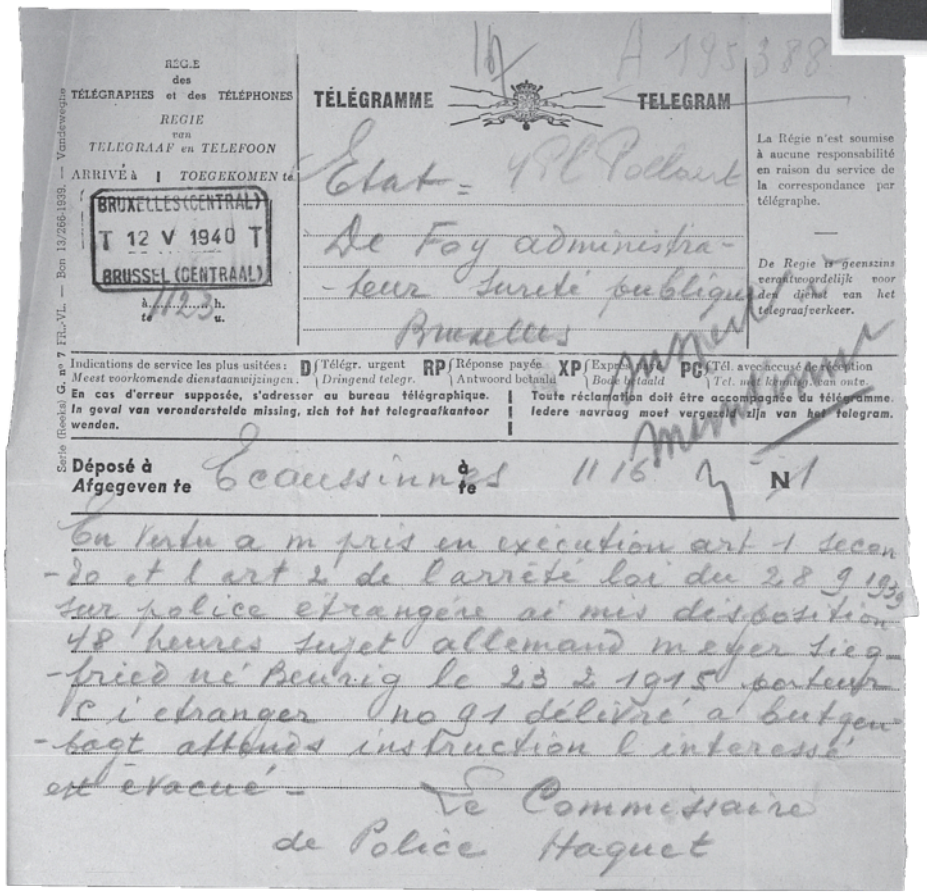
Siegfried twenty and twenty-one years old

Siegfried was the younger brother of Johanna Meyer. He died on April 2, 1945, in Langenstein-Zwieberge, an annexe of the Buchenwald concentration camp.

He was born on February 23, 1915, at 27 Irscherstrasse in Beurig, just like Ernst David and Johanna. His father is away from home at the time because he has to fight against the French in the Imperial army. Until the end of the war, his mother has to take care of three young children on her own. He goes to the village school. Johanna walks with him and often protects him. She has a better relationship with him than with her older brother Ernst.
Siegfried has never been a student, unlike his eldest brother. He started assisting his father as a cattle trader, including as a driver.
In September 1934, Siegfried is nineteen, when the lawsuit against his father is played. He stays behind in Germany for a while. At the end of September 1935, he signed out in Saarburg. In November 1935 he is present at his brother's wedding. In December 1935 he received a foreign pass and a visa for Belgium, valid for two months. He then flees to Weywertz, where his parents live. He is given the status of a political refugee. He works with Nathan as a cattle dealer and driver. In November 1935, together with Hedwig, they are present at the wedding of Ernst with Gertrude Landau in L'Hôpital, probably having travelled from Ettelbrück.
Siegfried receives from the mayor of Bütgenbach a temporary identity card issued to refugees, with no.

Police Commissioner Haquet reported on May 12, 1940, to Mr. De Foy of the public security service: German civilian Siegfried Meyer has been deported following instructions. (from alien file A 195388, Brussels)
Minister De Foy has been declared Righteous among the nations by Yad Vashem because he is said to have helped some Jews protected by the Catholic Church. !!!

Siegfried 25 years old, lost weight due to his stay in the Saint-Cyprien camp. (photo on his alien form when registering in Sint-Joost-ten Noode). At that time he still had to pick up his mother and escort him through France to his father.



REGIE des TÉLÉGRAPHES et des TÉLÉPHONES
REGIE van TELEGRAAF en TELEFOON

TÉLÉGRAMME — TELEGRAM

ARRIVÉ à / TOEGEKOMEN te
BRUXELLES (CENTRAL) T 12 V 1940 T BRUSSEL (CENTRAAL)

A 195388

Etat = Rl Podart

De Foy administra-teur Sureté publique Bruxelles

La Régie n'est soumise à aucune responsabilité en raison du service de la correspondance par télégraphe.

De Regie is geenszins verantwoordelijk voor den dienst van het telegraafverkeer.

Indications de service les plus usitées: D Télégr. urgent / Dringend telegr. — RP Réponse payée / Antwoord betaald — XP Exprès / Bode betaald — PC Tél. avec accusé de réception / Tel. met kennisg. van ontv.
En cas d'erreur supposée, s'adresser au bureau télégraphique. / In geval van verondersteld missing, zich tot het telegraafkantoor wenden.
Toute réclamation doit être accompagnée du télégramme. / Iedere navraag moet vergezeld zijn van het telegram.

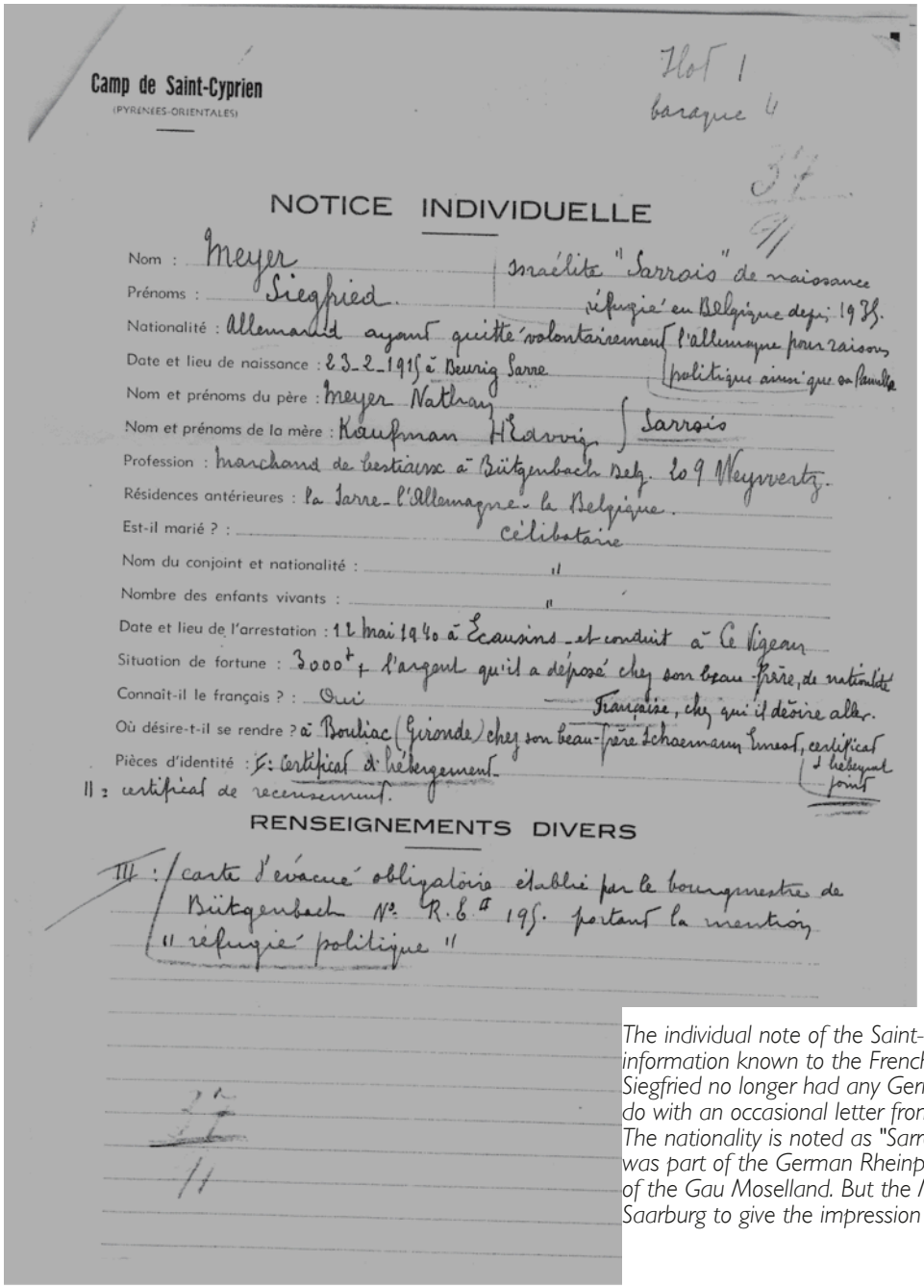
Déposé à / Afgegeven te Ecaussinnes à / te 11 16 N

En vertu a m pris en execution art 1 secon-do et 1 art 2 de l'arrêté loi du 28 9 1939 sur police étrangère ai mis disposition 48 heures sujet allemand meyer sieg-fried né Berlin le 23 2 1915 porteur C i étranger no 91 délivré à Butgen-bach attribué instruction l intéressé est évacué

Le Commissaire de Police Haquet

Serie (Reeks) G. n° 7 FR.-VL. — Bon 13/266-1939. — Vandewegine

R.E. II 195 and the report 'political refugee'.
On September 1, 1939, he arrives in Ecaussines near Mons (Bergen) (information from Amt für Wiedergutmachung). His aunts Rosa and Elise later also arrive in Ecaussines.
On May 12, 1940, he was arrested in Ecaussines by the Belgian police and deported to the south of France, just like about 7500 other refugees from hostile states. The Belgian General Staff had more than 13,000 people arrested and the Belgian government subsequently ratified the measure.
The train makes a long journey, during which the prisoners are barely provided with water and food. The train makes a stopover in Le Vigeant (central France). According to a witness, the population is rumoured that the train is filled with Germans who were arrested in Belgium or foreigners who worked for the Germans. On the train, the words 'fifth column' were chalked on the outside. The flock of people whooped insults towards the train. Eugen Schoemann, a cousin of Ernst Schoemann, who was put on the train at an intermediate stop, has confirmed this in his memoirs. He and Siegfried were taken to Saint-Cyprien at the same time but probably knew nothing about each other.
The prisoners finally arrived in Saint-Cyprien Plage on 28 May 1940 after a gruelling train journey. Siegfried succeeds to make his presence in the camp known to his sister. That is not easy, because between Saint-Cyprien and Bouliac runs the demarcation line between occupied and not yet occupied France. Saint-



Camp de Saint-Cyprien
(PYRENEES-ORIENTALES)

Ilot 1
baraque 4

NOTICE INDIVIDUELLE

Nom : Meyer
Prénoms : Siegfried.
Nationalité : Allemande ayant quitté volontairement l'Allemagne pour raisons politiques ainsi que sa famille
Date et lieu de naissance : 23-2-1915 à Beurig Sarre
Nom et prénoms du père : Meyer Nathan
Nom et prénoms de la mère : Kaufman Hedwig
Profession : marchand de bestiaux à Bütgenbach Belg. Log Weywertz.
Résidences antérieures : la Sarre - l'Allemagne - la Belgique.
Est-il marié ? : célibataire
Nom du conjoint et nationalité : "
Nombre des enfants vivants : "
Date et lieu de l'arrestation : 12 mai 1940 à Ecaussins - et conduit à Ce Vigean
Situation de fortune : 3000f + l'argent qu'il a déposé chez son beau-frère, de nationalité Française, chez qui il désire aller.
Connaît-il le français ? : Oui
Où désire-t-il se rendre ? à Bouliac (Gironde) chez son beau-père Schoemann Ernest, certificat d'hébergement joint
Pièces d'identité : I: Certificat d'hébergement
II : certificat de recensement.

RENSEIGNEMENTS DIVERS

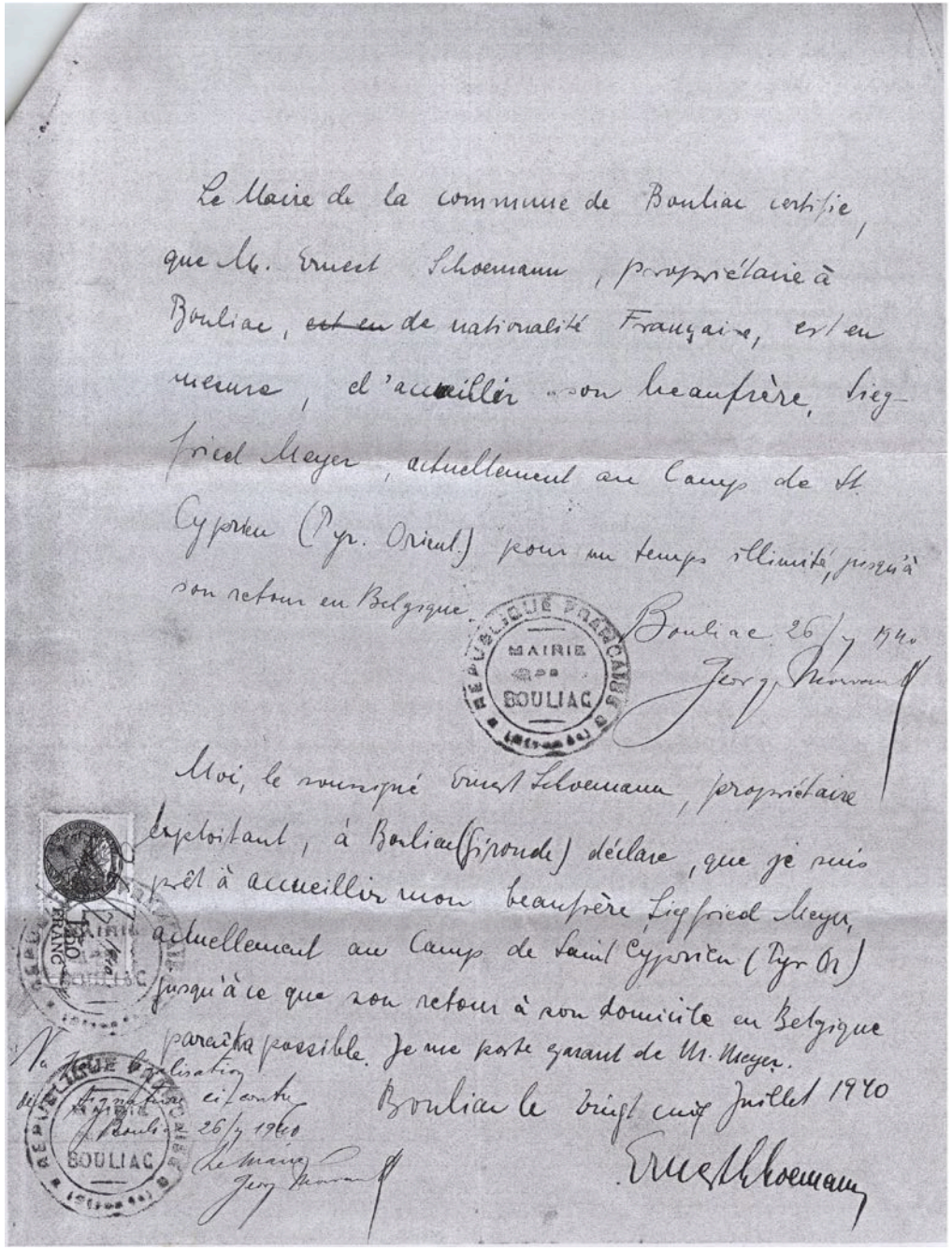
III : / carte d'evacué obligatoire établie par le bourgmestre de Bütgenbach N° R.6 de 195. portant la mention " réfugié politique "

Israélite "Sarrois" de naissance
réfugié en Belgique depuis 1935.

The individual note of the Saint-Cyprien camp reflects the information known to the French authorities. Because Siegfried no longer had any German papers, he had to make do with an occasional letter from the mayor of Bütgenbach. The nationality is noted as "Sarrois". Before the war, Saarburg was part of the German Rheinprovinz and in the Third Reich of the Gau Moselland. But the Meyer family used the name Saarburg to give the impression of coming from Saarland.

Saarburg was not part of the Saarland, but part of the German Rheinprovinz. (on the map of the pre-war borders), but of Siegfried's survival tactics. As a resident of the Saarland, you were not immediately regarded as a hostile citizen.

Cyprien is located in the unoccupied zone, on the Mediterranean Sea close to the Spanish border.
On July 26, 1940, Ernst goes to the mayor of Bouliac. He then has a statement with him, in which he guarantees Siegfried that if he is let out of the camp to join him. The mayor signs the statement that is sent to Saint-Cyprien.
Siegefried manages to come to Bouliac. There he was registered with the municipality of Bouliac on September 4, 1940.
But on October 8, 1940, he was registered with the Belgian municipality of Sint-Joost-ten-Noode, Dwarsstraat 74. He says he came via Paris. He gives his father's address as unknown and his mother's address as Ecaussines, 20 rue Saint Bernard (also the address of Rosa and Elise Meyer).
It sees looks like he travelled to Belgium - straight through the occupation zone - to pick up his mother and bring him to his father. But he certainly returned to Bouliac, since he was arrested there together with his sister's parents-in-law. The registration must be completed within one month. This also happens for Siegfried, who receives a census certificate (of Jewish residents) as an identity paper.
In the so-called free zone, the Vichy government fully participates in the count. On October 4, 1940, a law was introduced in addition to a second statute for the Jews, which immediately allowed the arrest of foreign Jews.
At the beginning of December, foreigners who had fled (mainly Jews) had to report to the Feldkomman-



Le Maire de la commune de Bouliac certifie, que M. Ernest Schoemann, propriétaire à Bouliac, est de nationalité Française, est en mesure, d'accueillir son beaufrère, Siegfried Meyer, actuellement au Camp de St Cyprien (Pyr. Orient.) pour un temps illimité, jusqu'à son retour en Belgique.

Bouliac 26/7 1940

MAIRIE BOULIAC

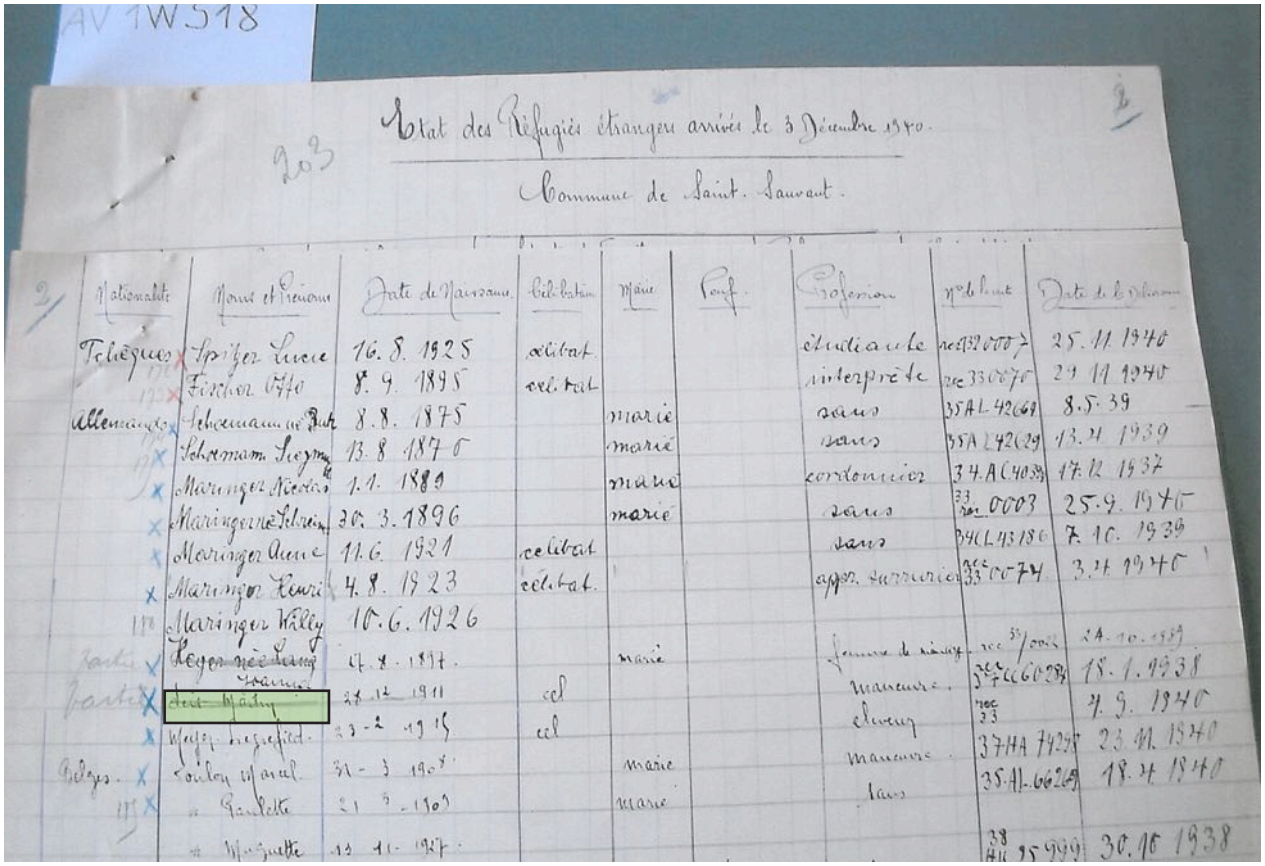
Moi, le soussigné Ernest Schoemann, propriétaire exploitant, à Bouliac (Gironde) déclare, que je suis prêt à accueillir mon beaufrère Siegfried Meyer, actuellement au Camp de Saint Cyprien (Pyr Or) jusqu'à ce que son retour à son domicile en Belgique paraîtra possible. Je me rends garant de M. Meyer.

Bouliac le vingt cinq juillet 1940

Ernest Schoemann

From Siegfried's file at the departmental archives of Pau (72 W 287)
On July 25, Ernst Schoemann had a letter signed by Mayor Georges Morvan of Bouliac in which he, as a French citizen, guaranteed Siegfried. This is probably helped free Siegfried.

dantur. We don't know whether Siegfried did that, but he becomes just like the in-laws of his sister, Siegmund and Emma Schoemann, arrested as a foreigner and brought on 3 December 1940 together with 243 fellow sufferers to the town of Saint-Sauvant in the Vienne département, coincidentally the neighbouring municipality of Lusignan, where his brother lives with his wife and parents-in-law.
Why it is not known exactly which place was chosen. What is clear is that it is located in the centre of the country, which makes escaping across borders more difficult. Whether and how the fact that the department was split into two by the demarcation line played a role, we do not know either.
The refugees have a dozen different nationalities. Most of them fled the advancing Germans on their own (while Siegfried was part of the refugees from hostile powers deported by Belgians.
The refugees are housed with different families in the village. They eat together in the parish hall.
Siegfried apparently cannot sit still. He goes to work as a farm labourer on the farm of the Piet family. René Piët has an estate of 34 hectares and a daughter, Adrienne, with whom Siegfried starts a relationship. She becomes pregnant.
On July 15, 1941, his life in Saint-Sauvant, where he managed to adapt well, is over in one fell swoop. The French authorities round up the Jewish refugees and detain them in Poitiers, in the camp on the route de Limoges, on the southern outskirts of the city.
Even then another attempt is made to get him re-



On the list of the German refugees in Saint-Sauvant, drawn up by the prefecture, Siegfried is at the bottom and Emma and Siegmund Schoemann are at the top. (source: Archives Départementales de la Vienne). Occupation: cattle farmer.

He manages to slip out of the camp and get to Saint-Sauvant. For whatever reason, he returns to camp late in the morning of November 17. Perhaps he fears that his flight would have disastrous consequences for his sister's in-laws, who depended on the camp director and the prefect. The camp director has no authority to impose prison sentences on the prisoners because he asks the prefect for permission to impose four days in jail on Siegfried. Prefect Bourgain agrees, but aggravates the sentence to 8 days, to be served between 1 and 8 December.

On the ' personal card from Buchenwald, Adrienne Piët is listed as Adrienne M. Siegfried has listed her as his wife, though formally she was not. After the war, Adrienne could not claim compensation for herself or her daughter because she was not married to Siegfried and her child was not officially recognized by Siegfried.

Adrienne's father, René Piët, does not give up. On March 14, 1942, he in turn wrote a request to the prefect to entrust Siegfried to him. He did not have a well-trained farm labourer. He knew what Siegfried was worth, for he had employed him until his internment in the camp. He guarantees Siegfried's conduct. The mayor of Saint-Sauvant supports the request.

On April 23, 1942, René Piët wrote another letter, co-signed on April 27 by the mayor of Saint-Sauvant. The camp director also supports the request. In a note to the prefect, he indicates that Siegfried also works as an orderly for the police station of the part of the camp where Jews were housed (in the other

This is how Saint-Sauvant looked like when Siegfried was there.

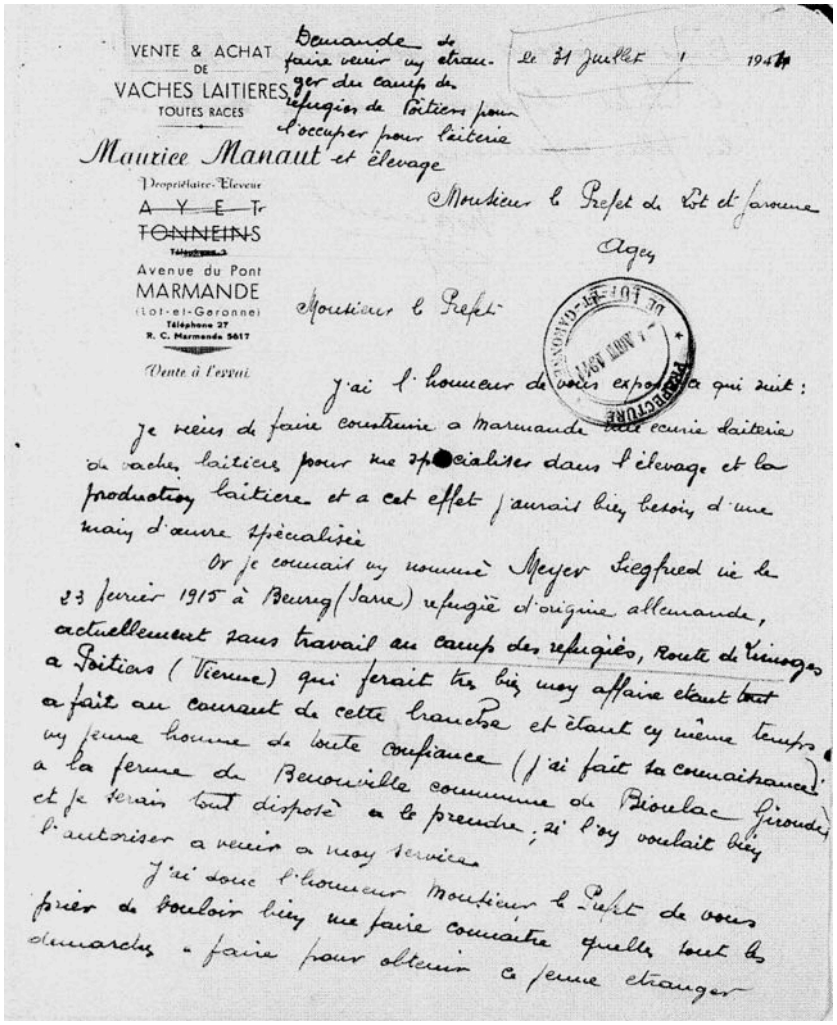
leased and catch him.

Mr Motillon states that he has employed him before and is willing to employ him again. The cattle dealer Maurice Manau from Marmande writes a request through the prefect of Lot-et-Garonne (where Marmande is located) to be allowed to employ Siegfried. Manau states that he met Siegfried on the Bénonville farm (Ernst and Johanna's farm) and Siegfried's experience as a cattle trader to be able to use. These attempts (probably initiated by Ernst and Johanna) come to nothing, which is not surprising in hindsight. Françoise is born on October 28 and the news reaches Siegfried.

On November 15, 1941, he couldn't stand it anymore.

Note from the Belgian authborities about Siegfried:
In the files of the "Personen living in Belgium on May 10, 1940, arrested by the occupying government as Israelite and deported from France to the Extermination camps of Upper-Silesia with on a transport departed from the transit camp of Drancy, carrying prisoners from the camps of Compiègne, Pithiviers, Beaune-La-Rolande and Angers between 8 June 1942 and 17 August 1944"

Siegfried in camp Route de Limoges in Poitiers, probably in 1941



VENTE & ACHAT DE VACHES LAITIERES TOUTES RACES

Maurice Manaut et élevage

Propriétaire-Eleveur
A Y E Tr
TONNEINS
Avenue du Pont
MARMANDE
(Lot-et-Garonne)
Téléphone 27
R. C. Marmande 5617

Vente à l'essai

Demande de faire venir un étranger du camp de réfugiés de Poitiers pour s'occuper pour laiterie

Le 31 Juillet 1944

Monsieur le Préfet du Lot et Garonne
Agen

Monsieur le Préfet

J'ai l'honneur de vous exposer ce qui suit :

Je viens de faire construire à Marmande une ferme laitière de vaches laitières pour me spécialiser dans l'élevage et la production laitière et à cet effet j'aurais bien besoin d'une main d'œuvre spécialisée

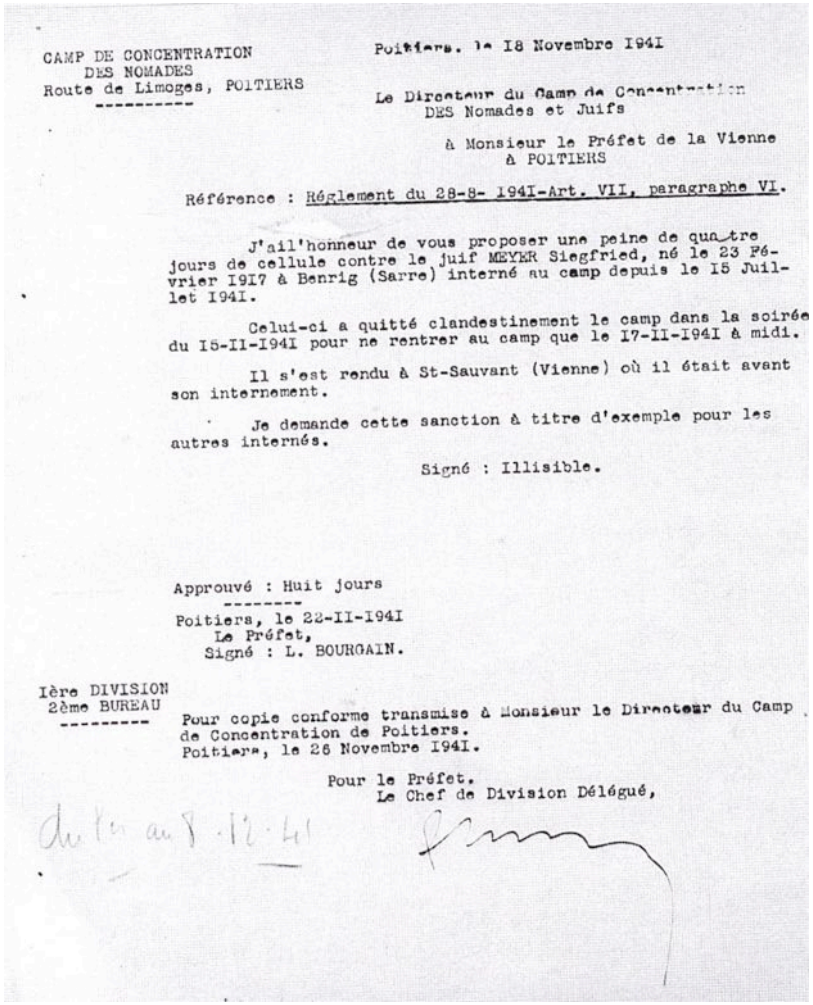
Or je connais un nommé Meyer Siegfried né le 23 février 1915 à Beurg (Sarre) réfugié d'origine allemande, actuellement sans travail au camp des réfugiés, Route de Limoges à Poitiers (Vienne) qui ferait très bien mon affaire étant tout à fait au courant de cette branche et étant en même temps un homme de toute confiance (j'ai fait sa connaissance à la ferme de Beauville commune de Bioulac Gironde) et je serais tout disposé à le prendre ; si il y voulait bien l'autoriser à venir à mon service

J'ai donc l'honneur Monsieur le Préfet de vous prier de vouloir bien me faire connaître quelle suite à donner à cette démarche et faire pour obtenir ce permis étranger

Wannsee conference had taken place. At the beginning of June 1942, at a meeting of the various Jewish referents from Paris, Brussels and The Hague, it was agreed that 100,000 Jews from France, 10,000 Jews from Belgium and 15,000 from the Netherlands would be deported within eight months. The Vichy government unconditionally agreed to the deportation of non-French Jews.
On July 7, 1942, brother Ernst David and sister-in-law Gertrude are arrested in Lusignan and taken to Angers. Whether Siegfried was aware of this we will not know never know. Two months later, it's his turn. He was taken to Drancy on August 6, 1942, and taken to Auschwitz on the night of September 6-7, 1942 with transport number 29/train D901/24 as prisoner number 199. The train departs from Le Bourget-Drancy station. It was a transport with a thousand Jewish men, women and children. One of the prisoners turns out to be Leo Weinhausen from Aachen, also the son of a cattle dealer, whose mother Adele Kaufmann was a second-degree cousin of Siegfried's mother Hedwig. Leo lived in Fleurance (Gers) as a refugee. From this meeting, Siegfried and Leo endure the life of forced labourers

Gypsies were detained),
The then prefect of the department of Vienne, Louis Bourgain, is known as a meticulous administrator who carried out with great zeal all the orders of the Germans and the Vichy government (he was sentenced to a short prison sentence after the war). Meanwhile, preparations to deport all Jews from occupied France were in full swing, although it was not generally known. In January 1942, the secret

The note about the escape from and return to the camp of Poitiers between 15 and 17 November 1941, for which Siegfried was sentenced to 8 days in prison, was imposed by the prefect. The camp director had suggested four days.



CAMP DE CONCENTRATION
DES NOMADES
Route de Limoges, POITIERS

Poitiers, le 18 Novembre 1941

Le Directeur du Camp de Concentration
DES Nomades et Juifs

à Monsieur le Préfet de la Vienne
à POITIERS

Référence : Réglement du 28-8-1941-Art. VII, paragraphe VI.

J'ai l'honneur de vous proposer une peine de quatre jours de cellule contre le juif MEYER Siegfried, né le 23 Février 1917 à Benrig (Sarre) interné au camp depuis le 15 Juillet 1941.

Celui-ci a quitté clandestinement le camp dans la soirée du 15-11-1941 pour ne rentrer au camp que le 17-11-1941 à midi.

Il s'est rendu à St-Sauvant (Vienne) où il était avant son internement.

Je demande cette sanction à titre d'exemple pour les autres internés.

Signé : Illisible.

Approuvé : Huit jours

Poitiers, le 22-11-1941
Le Préfet,
Signé : L. BOURGAIN.

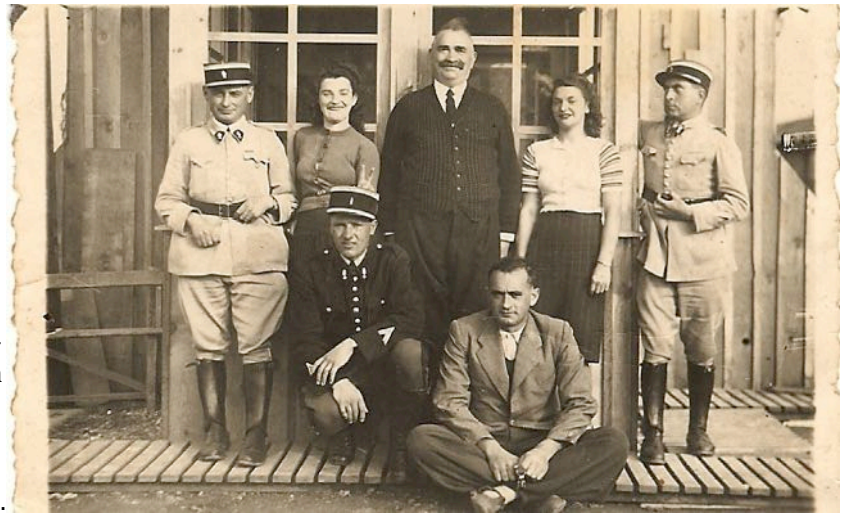
1ère DIVISION
2ème BUREAU

Pour copie conforme transmise à Monsieur le Directeur du Camp de Concentration de Poitiers.
Poitiers, le 26 Novembre 1941.

Pour le Préfet.
Le Chef de Division Délégué,

du 15 au 8-12-41

An unusual photo: Siegfried in the camp. In the background, the French gendarmes guarding the camp and the people of the administration and a policeman kneeling. This probably came about because Siegfried acted as a messenger in the camp. Possibly the man in the middle is camp director Gilbert.



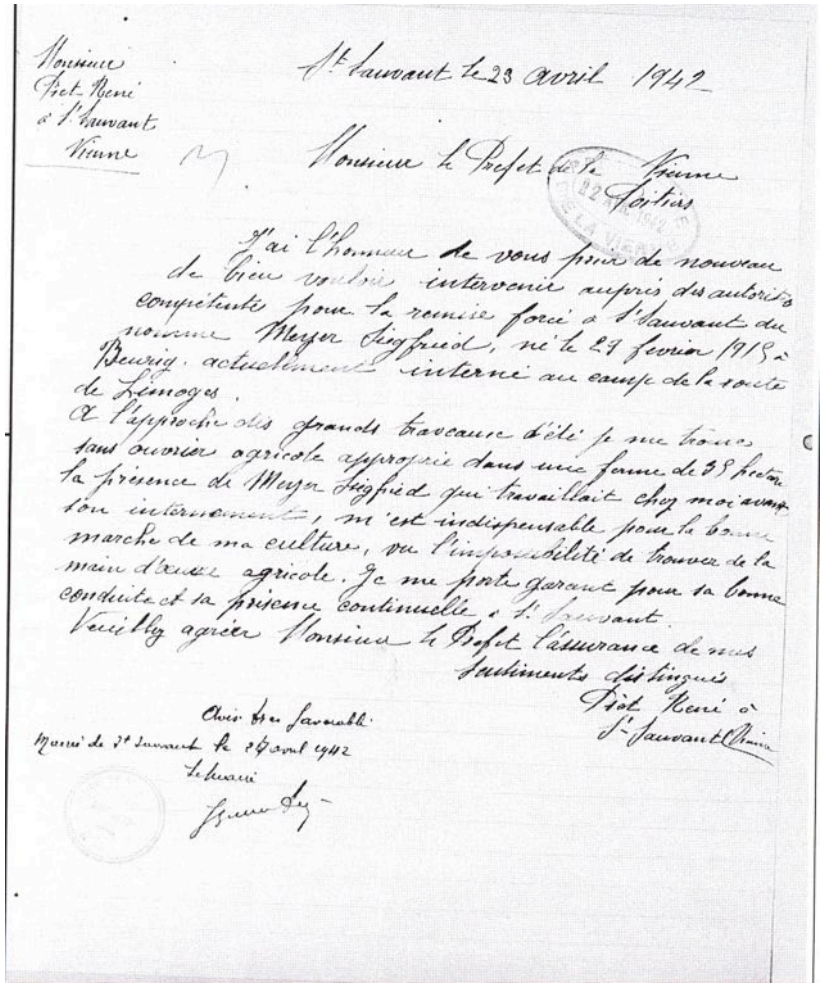
together. On September 9, 1942, the train arrives in Cosel, Poland. There Siegfried has to get off with many others. As 'Arbeitsfähige' they are taken in trucks to the Ottmuth/Gogolin camp to be distributed among the various Zwangsarbeitslager für Juden of the Organization Schmelt, named after the SS Oberführer and Chief of the Breslau Police Department, Albrecht Schmelt). Between August 26 and November 9, 1942, with Himmler's permission, Schmelt had several deportation trains stop in Cosel to recruit a total of eight to ten thousand young men as forced labourers. The other prisoners ended up in Auschwitz on the train. Except for 52 women and 59 men who were registered as prisoners, they were all sent to the gas chambers.

First, Siegfried remains in camp Ottmuth, which supplies workers to the Bata shoe factory. later Siegfried is sent to Blechhammer with about two hundred others. Blechhammer was a so-called Aussenlager of Auschwitz. There, several large German companies had work carried out by forced labourers. In mid-March 1944, Blechhammer became Auschwitz III. On May 24, 1944, Siegfried from Blechhammer was registered as an Auschwitz prisoner under number A 5696.

Towards the end of the war, more and more prisoners were being carried because the eastern front was moving towards Germany.

On January 18, 1945, the pressure of the advancing Soviet army was so great that more or less able-bodied prisoners were sent to KL-Gross-Rosen on a death march. The exact date cannot be determined, but the course of events can be found (in the chapter on Gross-Rosen, see below).

Siegfried arrives in Buchenwald on 9 February 1945, according to his prisoner card, from camp Gross-Rosen. He has to leave there too. On February 17, 1945 he arrives at the Kommando Halberstadt (a satellite camp of Buchenwald). On the way, the train was bombed by the Allies. Siegfried survives that too. This is followed by a transfer to Buchenwald Lager II on 21 February 1945. Yet another transfer takes place on February 27, to Kommando Malachit (Halberstadt-



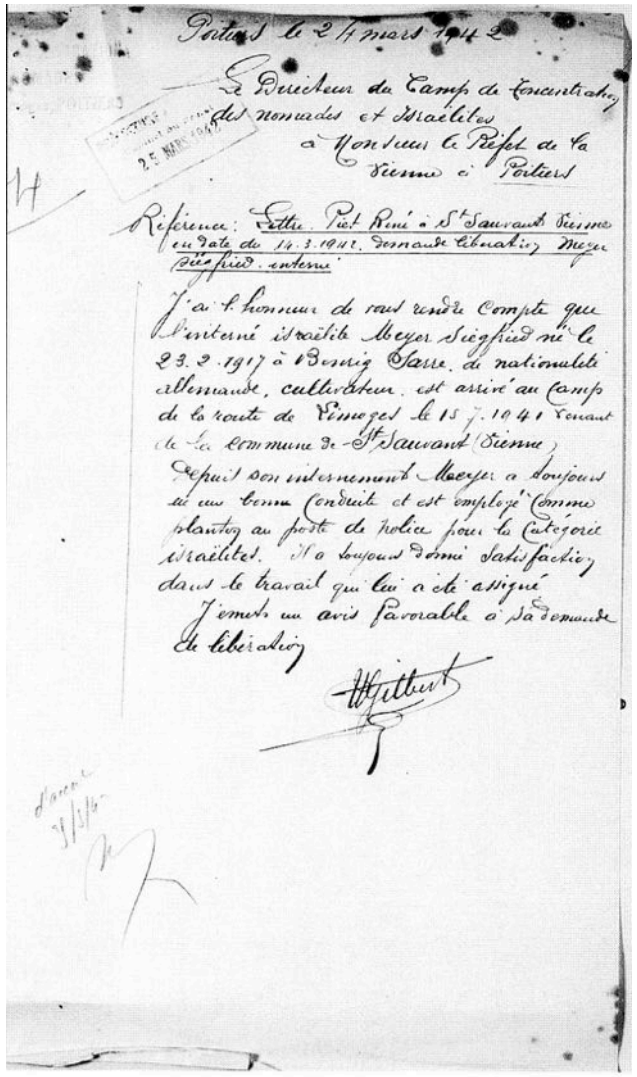
St Sauvant le 23 avril 1942

Monsieur le Préfet de la Vienne
Poitiers

J'ai l'honneur de vous prier de nouveau de bien vouloir intervenir auprès des autorités compétentes pour la remise faite à St Sauvant du nommé Meyer Siegfried, né le 27 février 1918 à Beurig, actuellement interné au camp de la route de Limoges.
A l'approche des grands travaux d'été je me trouve sans ouvrier agricole approprié dans une ferme de 38 hectares la présence de Meyer Siegfried qui travaillait chez moi avant son internement, m'est indispensable pour la bonne marche de ma culture, vu l'impossibilité de trouver de la main d'œuvre agricole. Je me porte garant pour sa bonne conduite et sa présence continuelle à St Sauvant.
Veuillez agréer Monsieur le Préfet l'assurance de mes sentiments distingués

Piet René à St Sauvant Vienne

Avis favorable
Mairie de St Sauvant le 24 avril 1942
Le Maire



Poitiers le 24 mars 1942

Le Directeur du Camp de Concentration des nomades et Israélites
à Monsieur le Préfet de la Vienne à Poitiers

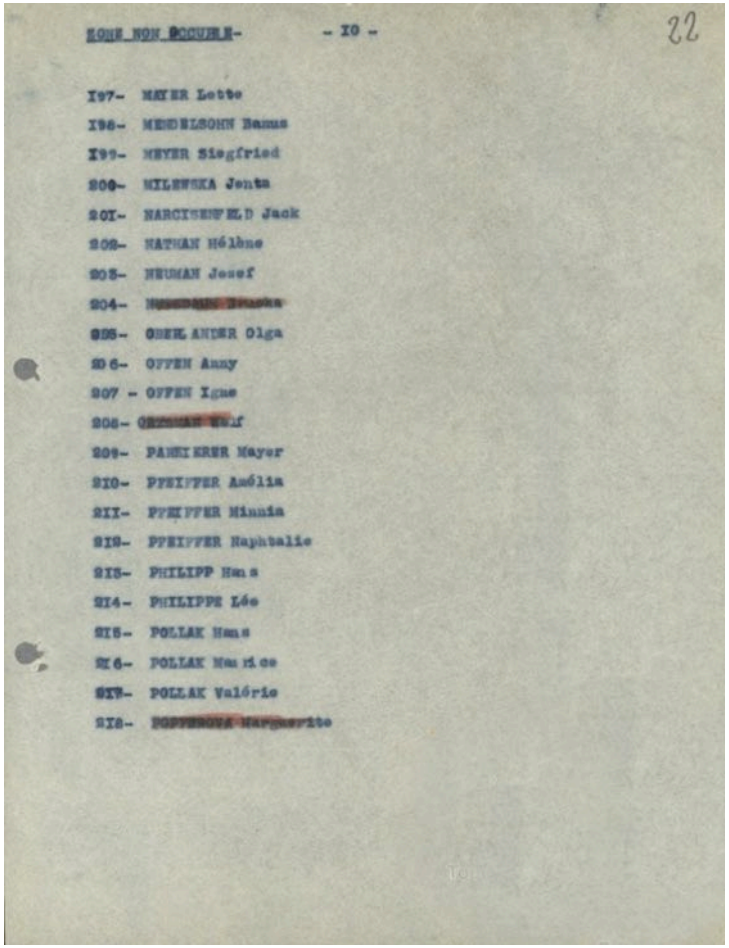
Référence: Lettre Piet René à St Sauvant Vienne en date du 14.3.1942. Demande libération Meyer Siegfried interné

J'ai l'honneur de vous rendre compte que l'interné israélite Meyer Siegfried né le 23.2.1917 à Bernig Sarre, de nationalité allemande, cultivateur, est arrivé au camp de la route de Limoges le 15.7.1941 venant de la commune de St Sauvant (Vienne)
Depuis son internement Meyer a toujours eu une bonne conduite et est employé comme planton au poste de police pour la catégorie israélites. Il a toujours donné satisfaction dans le travail qui lui a été assigné
J'émets un avis favorable à sa demande de libération

Wilbert

René Piet's letter dated April 23, 1942, requesting Siegfried to be taken into his care and the camp director's letter to the prefect requesting support for his earlier request dated March 14. In addition, the request of the director of the camp, Wilbert dated March 24, 1942, to Prefect Bourgain to release Siegfried. He indicates that Siegfried works satisfactorily as a messenger in the camp.

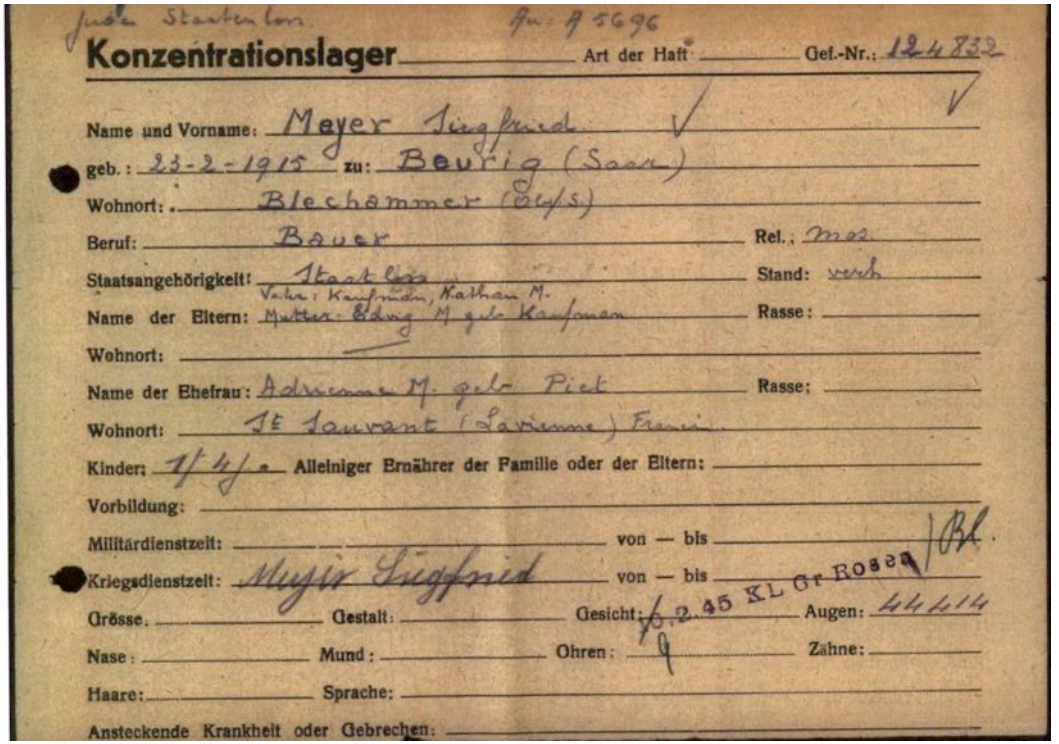
Zwieberge II). On the list, he is listed as Siegfried Mayer and Belgian. Malachit was a code name for an underground tunnel system where war material was stored until April 6, 1945 was built for the Junker aircraft.
On March 30, 1945, Siegfried was admitted to the camp infirmary. Leo Weinhausen most probably also lay there. On April 2, 1945, Siegfried dies of exhaustion (officially Herzmuskelschwäche and acute enteritis, a diagnosis blindly mentioned by camp doctors). He is then only 30 years old. Apart from his life, the Nazis had robbed him of his youth.
Two days later Leo Weinhausen also dies.
Buchenwald was liberated on April 11, 1945. Their buddy Alfred van der Zijl survived and came back to the Netherlands. This enabled him to report on Siegfried's death as early as August 1945. More about this later.



ZONE NON OCCUPEE - 10 - 22

197- MAYER Lotte
198- MENDELSOHN Bamus
199- MEYER Siegfried
200- MILEWSKA Jenta
201- NARCISENFELD Jack
202- NATHAN Hélène
203- NEUMAN Josef
204- [redacted]
205- OBENLANDER Olga
206- OFFEN Anny
207 - OFFEN Igne
208- [redacted]
209- PANEIKRER Mayer
210- PFEIFFER Amélia
211- PFEIFFER Minnia
212- PFEIFFER Naphtalie
213- PHILIPP Hans
214- PHILIPPE Léo
215- POLLAK Hans
216- POLLAK Maurice
217- POLLAK Valérie
218- [redacted]

The list of transport number 29 with Siegfried as number 199, coming from the unoccupied zone.



Juda Staatenlos Au: A 5696

Konzentrationslager _____ Art der Haft _____ Gef.-Nr.: 124832

Name und Vorname: Meyer Siegfried ✓ ✓

geb.: 23-2-1915 zu: Beurig (Saar)

Wohnort: Blechhammer (O/S)

Beruf: Bauer Rel.: mos

Staatsangehörigkeit: Staatlos Stand: verh

Name der Eltern: Vater: Kaufmann, Nathan M. Mutter: Edwig M. geb. Kaufmann Rasse:

Wohnort:

Name der Ehefrau: Adrienne M. geb. Piet Rasse:

Wohnort: St Laurent (Lozère) Frankr.

Kinder: 1/4 a Alleiniger Ernährer der Familie oder der Eltern:

Vorbildung:

Militärdienstzeit: von — bis

Kriegsdienstzeit: Musik Siegfried von — bis

Grösse: Gestalt: Gesicht: 16.2.45 KL Gr Rosen Augen: 44/44

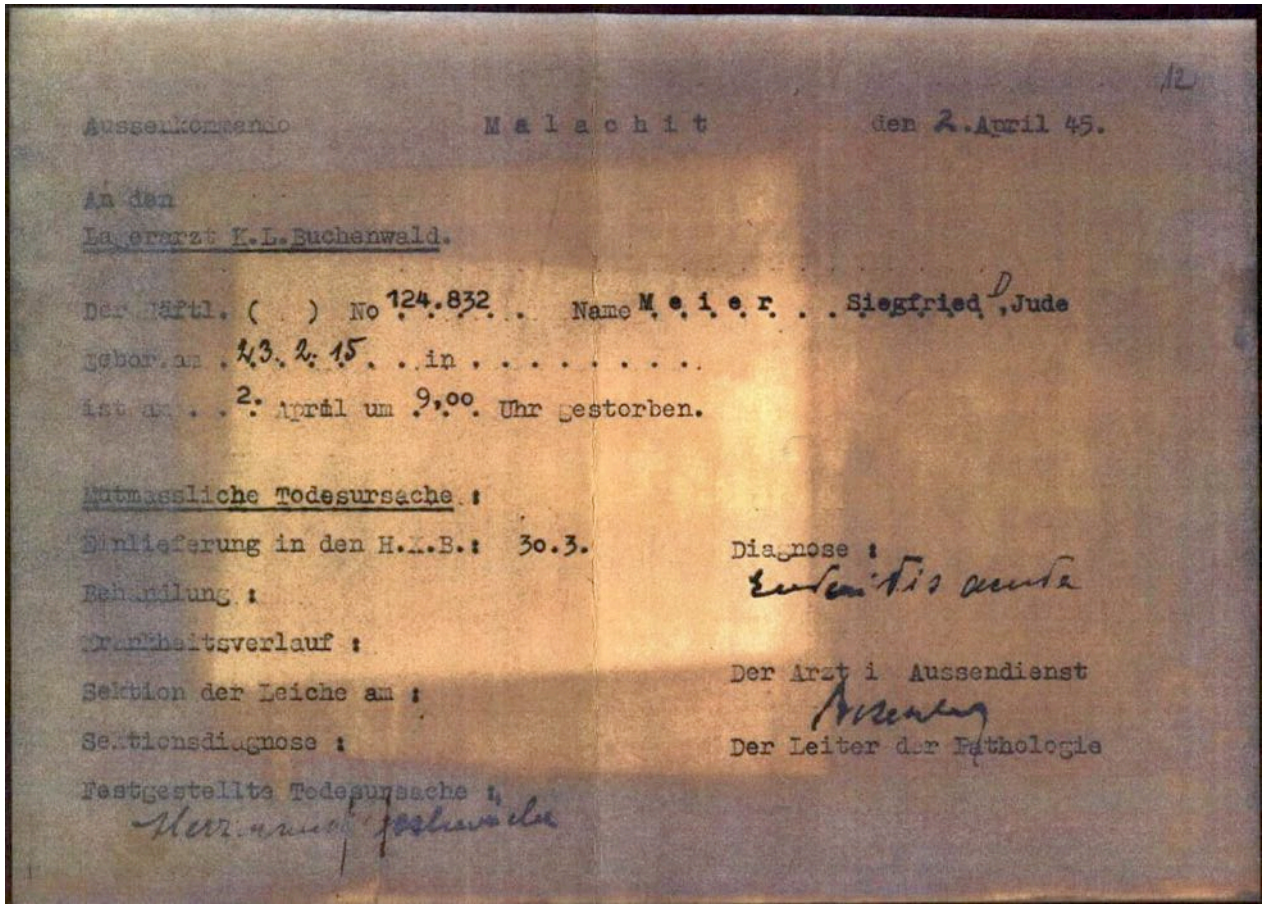
Nase: Mund: Ohren: Zähne:

Haare: Sprache:

Ansteckende Krankheit oder Gebrechen:

Copy of Doc. No. 66194594 (1.1.5.3/MEUN-MAR/00162910/0008)

Rechts de persoonskaart van Siegfried in Buchenwald met Blechhammer als woonplaats. Bovenaan het Auschwitz nummer A 5696 Als beroep geeft hij 'boer' op. Hij meldt vader te zijn van een kind van vier jaar en Adrienne Piet geeft hij op als echtgenote, terwijl zij niet getrouwd waren.



Aussenkommando Malachit den 2.April 45.

An den
Lagerarzt K.L.Buchenwald.

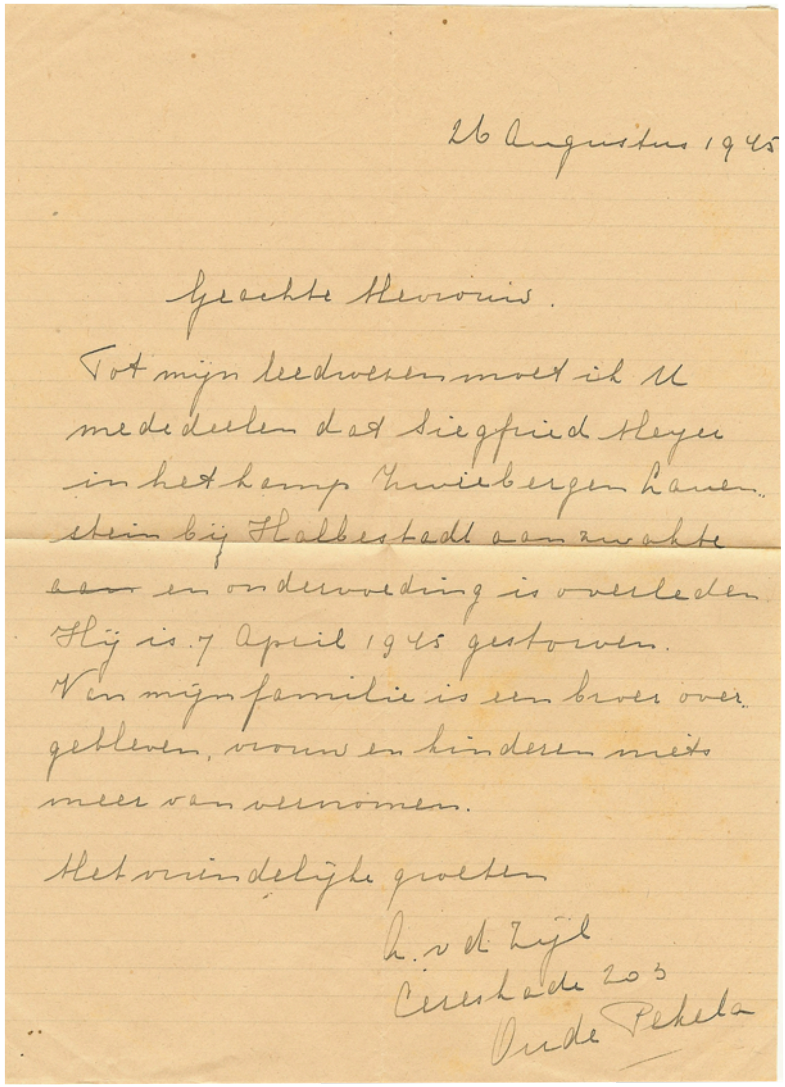
Der Häftl. ( ) No 124.832 Name Meier Siegfried D, Jude
Geboren am 23.2.15 in .....
ist am 2. April um 9,00 Uhr gestorben.

Mutmassliche Todesursache :
Einlieferung in den H.K.B.: 30.3. Diagnose : Enteritis acuta
Behandlung :
Krankheitsverlauf :
Sektion der Leiche am :
Sektionsdiagnose :
Der Arzt i Aussendienst
Der Leiter der Pathologie
Festgestellte Todesursache :

Registration of Siegfried's death, signed April 2, 1945, by the "field doctor". The name is incorrectly recorded as Meier, the date of birth is correct.
Source: International Tracing Service, Bad Arolsen

Leo Weinhausen (photo from the archives of the Belgian aliens' police),

Benjamin and Adele Weinhausen. Leo Weinhausen's mother was a sister of Leo Kaufmann, married to Helene Kaufmann, Siegfried's aunt.
Benny and Adele had two sons and a daughter: Leo, Walter and Auguste (photo from the archives of the Belgian aliens' police)



26 Augustus 1945

Geachte Heeroms.

Tot mijn leedwezen moet ik U mededelen dat Siegfried Heyer in het kamp Zwiebergen bei Stein bij Halberstadt aan zwakte aan en ondervoeding is overleden. Hij is 7 April 1945 gestorven. Van mijn familie is een broer over gebleven, vrouw en kinderen niets meer van vernomen.

Het vriendelijk groeten

L. v. d. Zijl
Cereskade 203
Oude Pekela

Siegfried, Leo and Alfred

After the war, Johanna and her parents searched for what had happened to the missing. Probably through the Red Cross, Johanna came into contact with a witness to the death of her brother Siegfried. According to the letter of this A. v.d. Zijl, Cereskade 203 Oude Pekela of August 26, 1945, Siegfried died on April 7, 1945 of weakness and malnutrition (see letter on the left). This is several days later than in Siegfried's death certificate. Possibly A. v.d. Due to the chaos in the camp, the wrong date has been ingrained in his memory. Van der Zijl had a prisoner number 124830 in the Langenstein-Zwieberge camp (he writes Zwiebergen Langenstein near Halberstadt). On the list he is indicated as Alfred van der Zyl. Leo Weinhausen was 124831, Siegfried 124832. So the three of them stood behind each other to register. The conclusion must be that they were camp mates and lived together. There was a lot in them background that connected them. All three had been forced laborers in Blechhammer near Auschwitz. Alfred writes that one brother of his family has survived and that he has not heard from his wife and children.

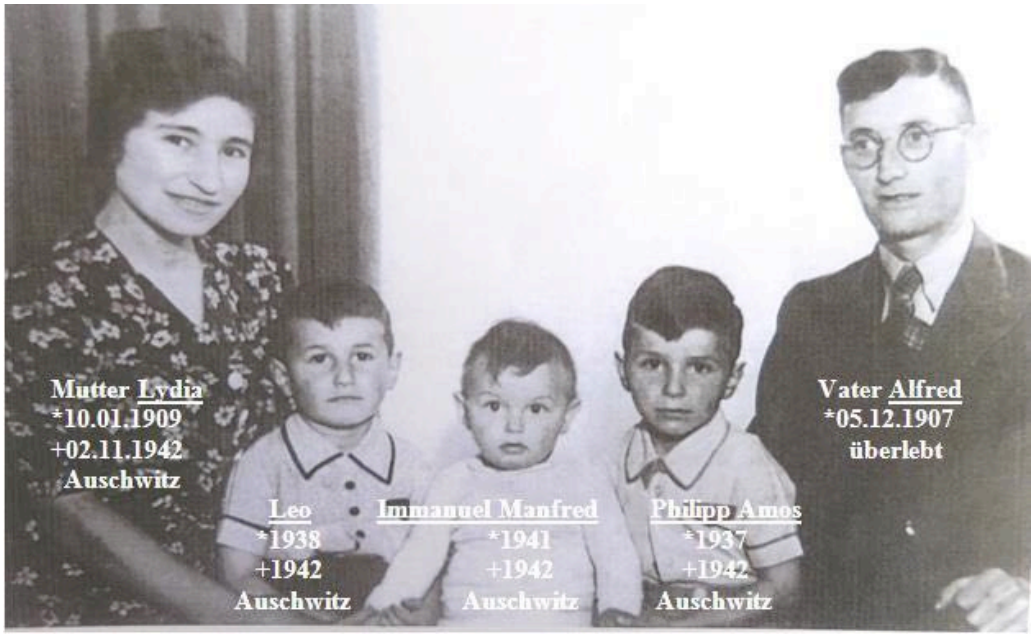
Who is this survivor?

Alfred van der Zijl was born on December 5, 1907 in Weener, a German East Frisian village near the border. His parents Philipp and Amalia (née Hertz) owned a butcher's shop on the main street of the village, Weener had a thriving Jewish community. Alfred married Lydia Salomons in 1936 and took over the management of the butcher shop in 1937. In August 1937 his son Philipp was born. The situation was getting worse day by day as a result of the anti-Jewish measures. Alfred tried to prepare his flight by selling as much as possible, but was caught and held in the concentration camp Börgersmoor (Eemsland). He could be released by paying a fine, but when it turned out that the Jewish assets would be taken away, he fled the whole family to Oude Pekela, where Alfred's sister Auguste had settled after her marriage in 1925 to the butcher Jeizel Kosses. Brother Robert had already left for the Netherlands in 1935.

Leo, the second son of Alfred was born in 1938. They lived so close to the border that they could experience how the destruction of the "Kristallnacht" had definitively destroyed Jewish life in Weener. Alfred became a cattle trader in Oude Pekela.

When Alfred's third son was born, the Netherlands was already occupied. In 1941 they lived at 24 Wedderweg in Oude Pekela. At its peak in 1870, both Pekelas had 401 Jews. At that time there was an extensive community life. Thereafter, the number of Jews declined rapidly due to changing social and economic conditions. In 1942 both villages still had 150 Jews. These were deported between August and December 1942. Only twelve of them survived the war.

The Van der Zijl family in Weener. Standing Robert van der Zijl, Alfred's older brother, Jeizel Kosses (butcher in Oude Pekela), husband of Auguste standing next to him. Sitting sister Helene, mother Amalia, father Philipp and right Alfred.



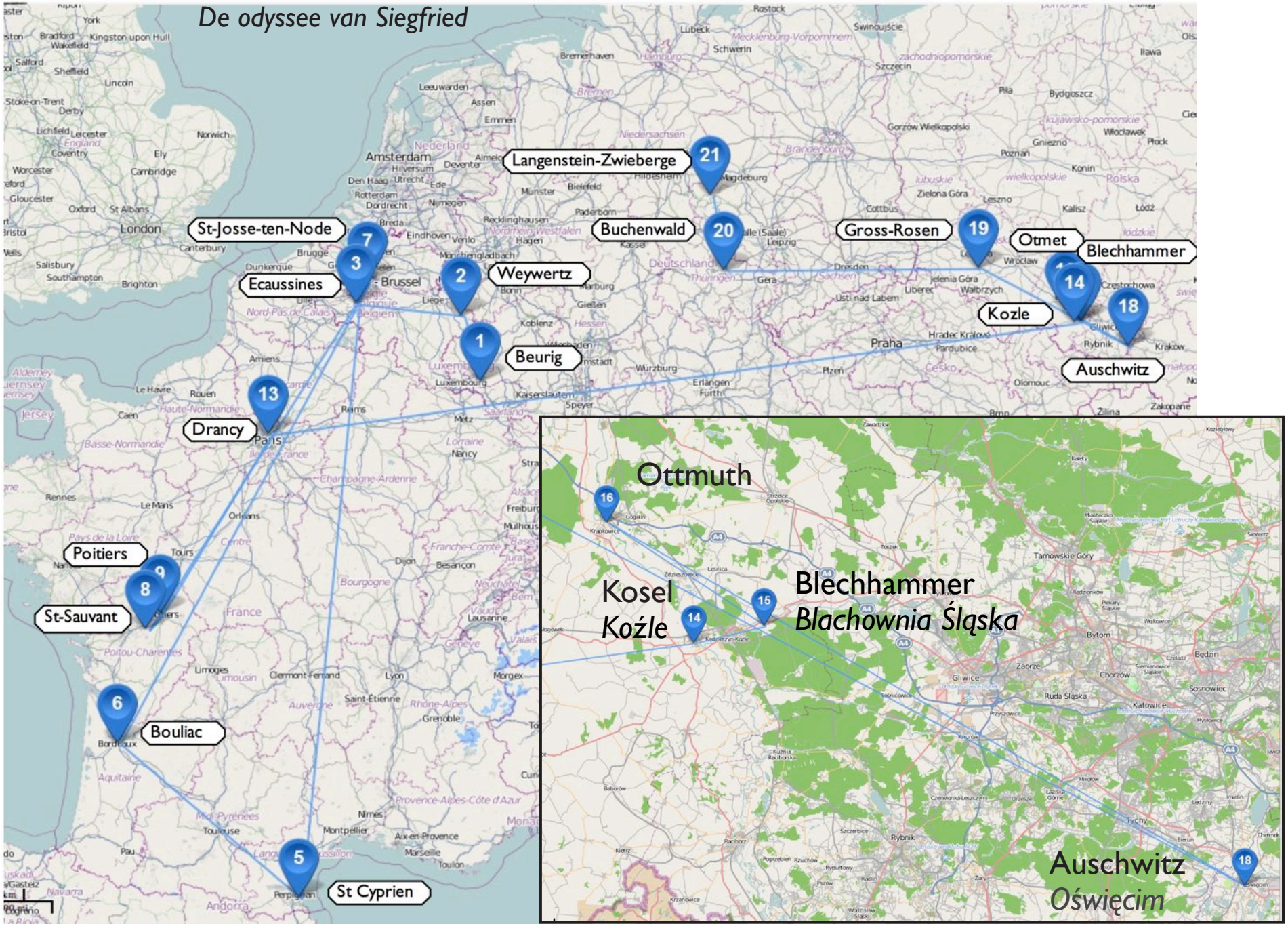
Alfred and his family went into hiding with a farmer, but had to in August 1942 looking for another place to stay. While he was doing this, his wife and children were arrested and imprisoned in Westerbork as criminals. In order not to let them down, Alfred volunteered and stayed with them in Westerbork for a short time. On October 30, 1942, he and his wife and children were put on a transport to Auschwitz, a train with 659 people. In Kozle, approximately 200 men were removed from the train to be used as forced laborers within the Schmelt organization. Alfred was taken on a truck to the Annaberg labor camp where he had his head shaved and prisoner clothing. Alfred's wife and children traveled on to Auschwitz and were sent to the gas chambers on November 1, when the train arrived. Their official date of death is November 2, 1942 (established in 1951).
His father Philipp and mother Amalia van der Zijl-Hertz were taken to Westerbork in the night of 11 to 12 November 1942. Amalia died in Westerbork on March 3, 1943 and was buried in Assen. Philipp was killed in Sobibor on March 20, 1943.

He was used as a forced laborer in Blechhammer. On April 1, 1944, it was assigned the number 179140 in the Auschwitz system, when the Blechhammer camp was taken over as Auschwitz III. After the chaos caused by Allied air raids, Alfred and 24 others managed to escape from the camp. But due to the efforts of the Hitlerjugend he was arrested and taken to Buchenwald. From there a train transport followed to

The exit sign of Alfred van der Zijl in 1974, on the W.H. Bosgrastraat 159.(RHC Groninger Archives)

The Stolpersteine of the van der Zijl family in Weener, Germany

Braunschweig. Alfred found a cousin among the prisoners, with whom he again tried to escape. His nephew was shot dead by a guard and Alfred survived by smearing himself in blood and remaining perfectly still. Yet his freedom did not last long. He was caught again and then taken to Langenstein-Zwieberge and remained with Siegfried and Leo until they died.
On April 9, 1945, all prisoners who still able to walk were sent on a death march, while on April 11 the camp was liberated. Alfred joined forces with resistance fighters and moved to Halberstadt. There he was helped with food and clothing by a German woman (with whom he remained in contact after the war).
After the defeat of the German Empire, Alfred left for the Netherlands, where he spent the summer in Valkenburg (Limburg) arrived. He would have liked to have traveled to Groningen, but was forced to remain in quarantine. He also managed to escape from there, after which he ended up in Veendam. With a borrowed bicycle, he left for Oude Pekela. He did not find anyone of his family, but he was taken in by the family of Benni Levi in Nieuwe Pekela, until he was assigned a home. In the meantime his brother Robert had also moved to Oude Pekela. Robert found a partner with whom he married and at the wedding Alfred met the non-Jewish Erna Reiss, with whom he became involved. Erna had refused herself to submit to Nazi laws and abandon her Jewish fiancée. She had fled to the Netherlands. Alfred and Erna could only get married after the death of Alfred's wife Lydia was officially acknowledged, but they already had a son in 1947 who, sadly enough, died after two days. Nevertheless, two sons and five grandchildren were added afterwards.
Alfred passed away in 1998. The beatings he had suffered during the war took their toll. He had constant back pain. He chose to take his own life voluntarily.
He has not been able to experience the laying of the Stolpersteine for his family. There are many: for Lydia and their three sons, for father Philipp and mother Amalia, for sister Auguste, her husband Jeizel and their daughters Betsie and Amalie, for sister Helene, her husband Erich de Vries and their daughter Marga.


De odyssee van Siegfried
Langenstein-Zwieberge
21
Buchenwald
20
Gross-Rosen
19
Otmet
Blechhammer
St-Josse-ten-Node
7
3
Ecaussines
2
Weywertz
Brussel
14
Kozle
18
Auschwitz
1
Beurig
13
Drancy
Paris
Poitiers
9
8
St-Sauvant
6
Bouliac
5
St Cyprien
Ottmuth
16
Kosel
Koźle
14
15
Blechhammer
Blachownia Śląska
Auschwitz
Oświęcim
18

De kampen waar Siegfried verbleef hebben een verhaal :

Saint-Cyprien, Poitiers, Drancy, Blechhammer, Otmet, Auschwitz, Gross-Rosen en Halberstadt/Langenstein-Zwieberge (Malachit)

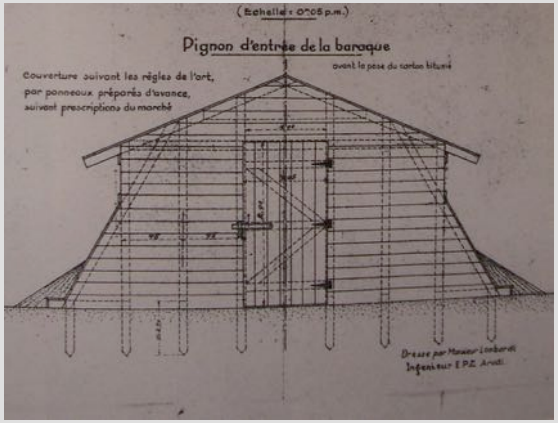
Right: barracks are also designed and contracted out. Here is the specification drawing of such a barrack.

Saint-Cyprien, mei 1940. Aankomst van Joden uit België

Deportation to the Saint Cyprien camp by the Belgian authorities.

The slow journey from Belgium to Saint-Cyprien, near the French-Spanish border.

Early in the morning, the people who had been rounded up were taken from their homes and ordered to bring their own food for two days. Those who were picked up on the street were not given the opportunity to return home for the journey to the south of France. All men between 17 and 65 of German nationality or stateless had to report to the police and were detained there. Others were stopped on the street. In the days after the German



invasion of May 10, 1940, approximately 16,000 people were arrested - according to the estimate of the security service in London in 1941. The Red Cross put it at 13,500. 7,500 of them were deported to French camps. This deportation seems to have been led by the army, but the measure was endorsed by the Belgian government on 11 May. The tragedy of the ghost trains is well known today: the impromptu journey was for many extremely long and often took place in degrading conditions. The arrests and deportations concern different categories of people. The first category concerns suspects, 2 to 3,000 Belgians and possibly as many foreigners. Not all were deported to France. A handful were placed under judicial arrest, mostly as espionage suspects. 7,000 to 10,000 were counted among citizens of enemy nations: Germans, but also Austrians and Czechs. Most of them were Jewish and were shipped to France." Then there are 500 "illegal" or "undesirable" foreigners, supplied by the penitentiaries. There were also many Jews among them, an exact number is not known. Finally, there are approximately 1,400 Jewish refugees who stayed in reception camps and who fled to France to escape the advancing German troops.This raid, organized by the Belgian authorities, took place on the first day of the German advance and clashed with the displaced border population. of a meeting of May 9, 1940, dated dated 10 May and from the

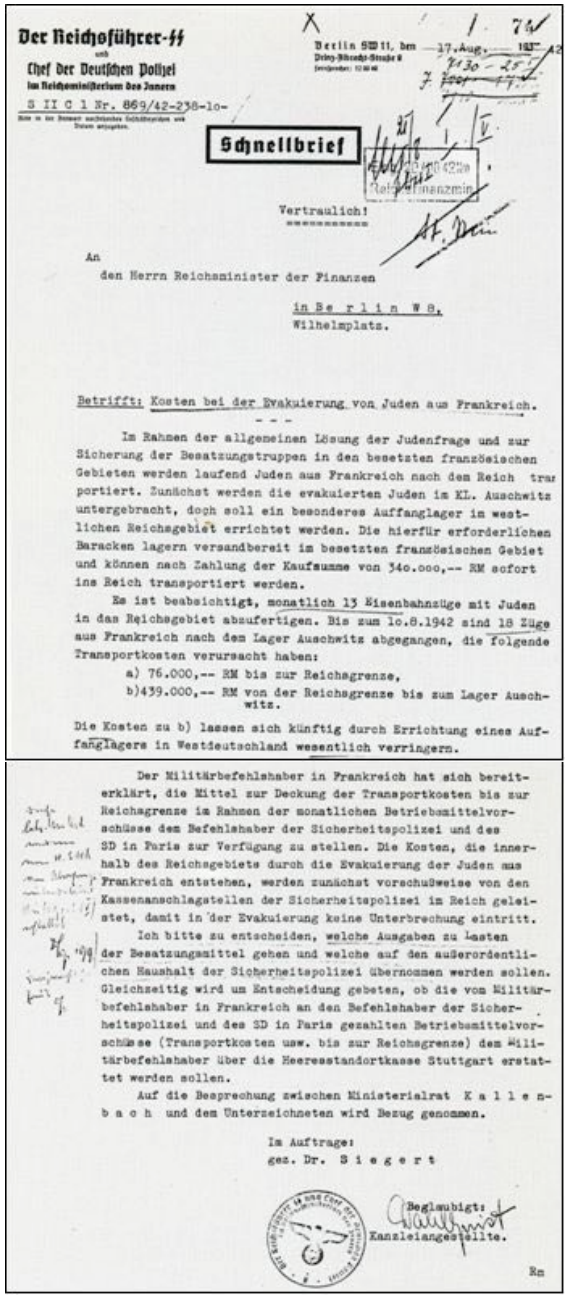
general staff of the Belgian army, mentions the additional measures related to the arrests and in particular the role of the municipal authorities in guarding the "enemies". Although the refugees in no way represented any political danger, they were treated against all rules of refugee law by the police and the population as if they were suspected Germans, as if they were a hidden 5th column of the Third Reich. (the words 5th Column were even chalked up on the outside). In the Brussels region, people were crammed into freight cars at Etterbeek station. From Etterbeek the train drove to Elne (French name) where the journey to Saint-Cyprien continued in trucks. These railway lines were disrupted by the approaching German army, which led to several diversions. Some convoys arrived more than ten days after leaving Belgium. At the Belgian-French border, the French gendarmerie took over the escort. In total, the journey from Antwerp or Brussels to Saint-Cyprien took up to 18 days for some. Valuables that people carried were seized in the various stopping places. Thanks to the partially preserved list of Saint-Cyprien, it is possible to reconstruct the stages of the journey. Railroad hobbyists helped with the reconstruction. It is therefore possible to retrace the route in the current time. Tournai section L. 88A : Tournai - Rumes border (Orchies)- Tournai (L. 78, 87, 94) [- Allain - Chercq - Saint-Maur - Ere - Willemeau-Froidmont - Rumes - French border The station closed in 1950 Rumes existed since December 30, 1883. Passenger traffic on the Tournai - Rumes section was discontinued in 1950. Cross-border passenger traffic had already been discontinued. Afterwards, freight traffic continued for a long time, partly until 1996. The line is now completely broken up. The station building van Rumes still exists: a typical border station with two living areas (for station master and customs). In Allain a Cockerill shunting steam locomotive stands as a monument, a kilometer further in the direction of Chercq there is still a Moës shunting diesel locomotive on the former connection of a steel company. The journey continued to France: Orléans (Loiret), Cerdon du Loiret, Cepoy (Loiret), Le Fauga-Mazères (Haute-Garonne), Sainte Livrade (Lot), Le Vigeant (Vienne), Toulouse, Villemur (Hautes Pyrénées) , Albi (Tarn) At Le Vigeant the train stopped for a long time. The population was hostile to the prisoners, whom they regarded as "fifth column" (spies for the enemy). Apparently, this rumor had spread - or had spread deliberately as incitement to hatred.

Saint-Cyprien - the seaside camp

According to various sources, 5,000 to 8,000 Jewish refugees from areas of the German Reich were imprisoned in the camp of St Cyprien. Rabbi Kappel, then military chaplain, visited the camp and noted in a letter dated 16 September 1940 to the French chief rabbi a number of 8,000 refugees aged 16 to 62 years. . At the end of July 1940, a committee led by one Kundt. They made a list by country of origin. They gave a total of 5 065 persons with a majority of Germans and (2 675) former Austrians (989). Aid organizations in Toulouse counted 6,000 men on average over 40, mainly between 25 and 48. There were also 14 boys under 17, 16 men over 65, one of whom was 83. The prisoners were of different social backgrounds: university teachers, judges, doctors, shopkeepers, artisans. Only 500 of the internees had sufficient means for their daily living, the rest depended on the admitted aid organizations. In July 1940, Saint-Cyprien was one of the largest camps in the southern zone. The story of Saint-Cyprien has long been forgotten. The Belgian Marcel Bervoets, whose father was one of the prisoners, has brought the camp out of oblivion. Saint-Cyprien was officially a Collection Center for foreigners. Between 4 and 7 October 1940, the commander of the camp, Lieutenant Colonel Leclercq, drew up a 152-page long list of prisoners. He did

this for the benefit of the prefect of the department of Pyrénées-Orientales in Perpignan. Most of the prisoners had arrived between May and June 1940. The majority had been rounded up by the Belgian authorities on May 10, 1940. Their possessions had been taken from them. The lists drawn up from this indicate the extent of the robbery. The internment camp of Saint-Cyprien, which was founded in February 1939, at the end of 1939 it housed about 90,000 Spanish refugees. In May 1940 the camp was expanded. A delegation from the International Red Cross that visited the camp in Saint-Cyprien from 17 to 25 June 1940 noted in its report the plight of the internees' living conditions. "Les conditions dans lesquelles on vit ici sont affreuses, c'est la fin de la culture", an internee from Saint-Cyprien would later write to Rabbi Chneerson on November 24, 1940. At that time 7,500 persons were detained in St-Cyprien, including, in addition to the Jews, also about 1,000 Reichsdeutschners (Germans, Austrians and Sudetes) who also came from Belgium. In July/August 1940 an estimated 2,500 of them were repatriated as well as the Jews of Belgian nationality. Except for the Jews from Belgium of foreign nationality or stateless, whose repatriation was forbidden by the German authorities. Thus were located in October 1940 in Saint-Cyprien thousands of Jews from Baden, Palatinate and Saar. The living conditions in Saint-Cyprien (as in most French camps) were terrible. The camp, built by the sea, surrounded on three sides with barbed wire where hundreds of floorless wooden barracks had been erected in the sand, was infested with vermin. Anyone who has ever been locked up in it remembers the mosquito infestation in particular. The entire beach and surrounding area was literally infested with mosquitoes, rats, and fleas, and every prisoner was covered in lice. Malnutrition, diseased barracks, lack of medicines, basic care and hygiene, open latrines, lack of clothing, etc., led to the outbreak of epidemics. 85% of the prisoners suffered from dysentery, a typhoid epidemic claimed hundreds of victims, due to a lack of medicines malaria broke out and 17 people died in three weeks who had been admitted to the hospital St-Louis in Perpignan. 150 others died of malarial fever. The structures were placed directly on the song. Later, industrially manufactured barracks with the brand name Adriaan were added. The hood was arranged in 4 parts of 100 x 70 m. The sick were housed in the hospital Saint-Louis in Perpignan. After Saint-Cyprien was hit by a tidal wave from the sea at the end of October 1940, which destroyed most of the installations, Saint-Cyprien was abandoned and the 3,870 remaining internees were sent between 29 and 31 October 1940 to the camps of Gurs, Le Vernet and Argeles deported. Sources: Marcel Bervoets-Tragholz, la liste de Saint-Cyprien, Alice

Editions (Brussels 2006) http://www.exilordinaire.org/rubriques/?keyRubrique=le_camp_de_st_cyprien Manuel Andujar, Saint Cyprien, plage... Presses Universitaires Blaise Pascal 2003



Der Reichsführer-SS
und
Chef der Deutschen Polizei
im Reichsministerium des Innern

S II C 1 Nr. 869/42-238-lo-

Berlin SW 11, den 17. Aug. 1942
Prinz-Albrecht-Straße 8

Schnellbrief

Vertraulich!

An
den Herrn Reichsminister der Finanzen
in Berlin W 8,
Wilhelmplatz.

Betrifft: Kosten bei der Evakuierung von Juden aus Frankreich.

Im Rahmen der allgemeinen Lösung der Judenfrage und zur Sicherung der Besatzungstruppen in den besetzten französischen Gebieten werden laufend Juden aus Frankreich nach dem Reich transportiert. Zunächst werden die evakuierten Juden im KL. Auschwitz untergebracht, doch soll ein besonderes Auffanglager im westlichen Reichsgebiet errichtet werden. Die hierfür erforderlichen Baracken lagern versandbereit im besetzten französischen Gebiet und können nach Zahlung der Kaufsumme von 340.000,-- RM sofort ins Reich transportiert werden.

Es ist beabsichtigt, monatlich 13 Eisenbahnzüge mit Juden in das Reichsgebiet abzufertigen. Bis zum 10.8.1942 sind 18 Züge aus Frankreich nach dem Lager Auschwitz abgegangen, die folgende Transportkosten verursacht haben:

a) 76.000,-- RM bis zur Reichsgrenze,
b) 439.000,-- RM von der Reichsgrenze bis zum Lager Auschwitz.

Die Kosten zu b) lassen sich künftig durch Errichtung eines Auffanglagers in Westdeutschland wesentlich verringern.

Der Militärbefehlshaber in Frankreich hat sich bereiterklärt, die Mittel zur Deckung der Transportkosten bis zur Reichsgrenze im Rahmen der monatlichen Betriebsmittelvorschüsse dem Befehlshaber der Sicherheitspolizei und des SD in Paris zur Verfügung zu stellen. Die Kosten, die innerhalb des Reichsgebiets durch die Evakuierung der Juden aus Frankreich entstehen, werden zunächst vorschußweise von den Kassenanschlagstellen der Sicherheitspolizei im Reich geleistet, damit in der Evakuierung keine Unterbrechung eintritt.

Ich bitte zu entscheiden, welche Ausgaben zu Lasten der Besatzungsmittel gehen und welche auf den außerordentlichen Haushalt der Sicherheitspolizei übernommen werden sollen. Gleichzeitig wird um Entscheidung gebeten, ob die vom Militärbefehlshaber in Frankreich an den Befehlshaber der Sicherheitspolizei und des SD in Paris gezahlten Betriebsmittelvorschüsse (Transportkosten usw. bis zur Reichsgrenze) dem Militärbefehlshaber über die Heeresstandortkasse Stuttgart erstattet werden sollen.

Auf die Besprechung zwischen Ministerialrat K a l l e n b a c h und dem Unterzeichneten wird Bezug genommen.

Im Auftrage:
gez. Dr. S i e g e r t

Beglaubigt:
Kanzleiangestellte.

Rn

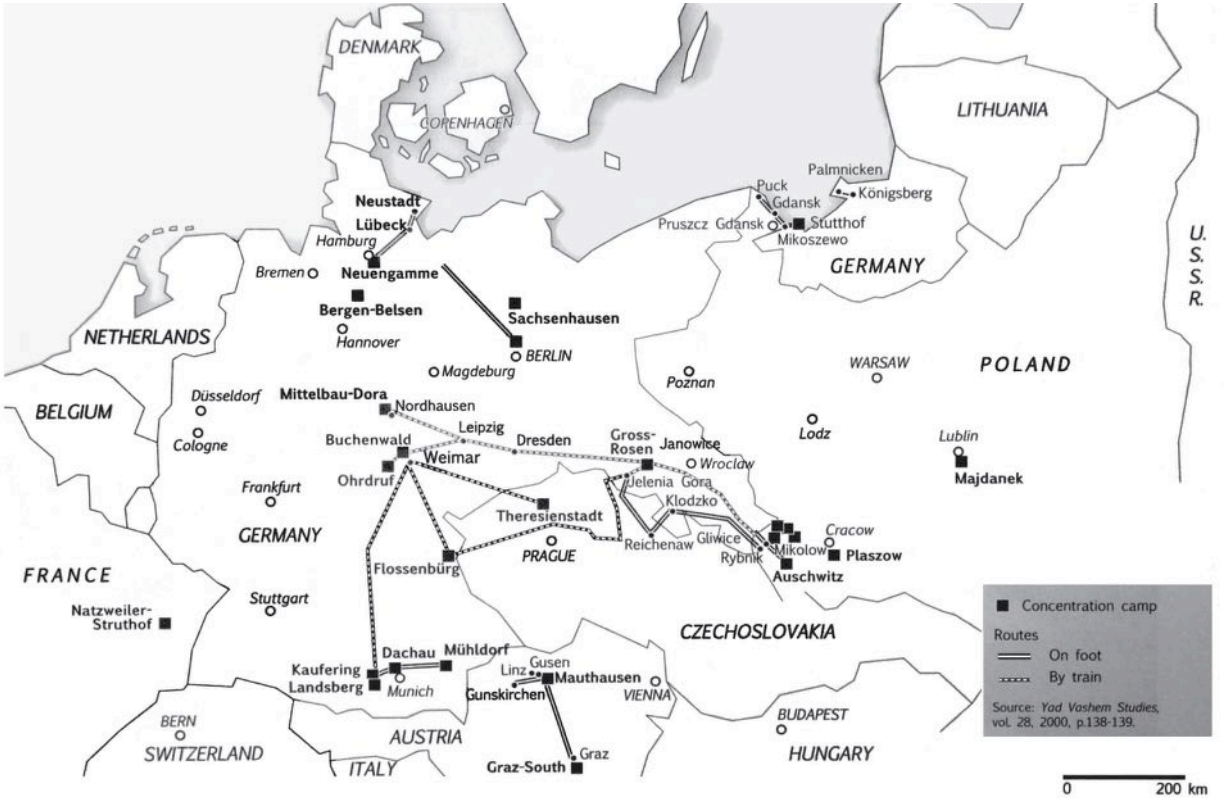
In a confidential letter to the finance minister, the SS leadership listed the costs involved in transporting Jews from France to Auschwitz.

The Ota Schlesische Schuhwerke Ottmuth AG where Jewish forced laborers were used. But they were also used for the construction of the motorway.

Ottmuth (Otmęt, Krapkowice)

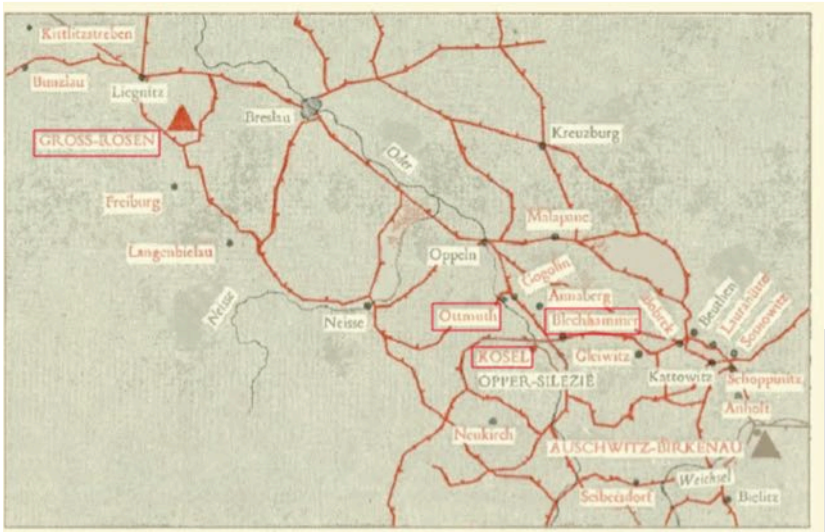
From 16 July 1940 to June 1944 there was a camp for Jewish forced laborers in Ottmuth (then part of Germany - Schlesien/Silesia). One of them was Siegfried Meyer. The forced laborers were used in the shoe factory Ota (= Bat'a) in local companies, for the construction of the Reichsautobahn (now the Polish A4) until spring 1942 and for various contractors. We do not know where Siegfried was deployed, but most likely the Reichsautobahn and then the shoe factory. The treatment of prisoners was less bad in the shoe factory, although that is relative. Silesia was administratively redistributed in 1922. Ottmuth fell under the Province of Silesia, government area Oppeln, circle Groß Strehlitz (Oberschlesien, the same province that Auschwitz belonged to). Under the National Socialist rule and under the name Ota, Oberschlesische Schuhwerke, the brand new shoe factory of Bata was taken over. The factory mainly produced wooden shoes during the war. Except the factory let the Bat'a family build an entire neighborhood for the workers, as they had done in several places. The similarity of the architecture with the other Bat'a factories and villages is striking. The architecture was a trademark for the Czech multinational. The shoe factory still exists. It has not been established anywhere in which part Siegfried performed forced labour, the

shoe factory is the most likely. The camp in Ottmuth was initially a selection camp, where the people who had been taken off the train in Kosel were taken to be distributed among the labor camps that were part of the Auschwitz group. It is clear that Blechhammer's "hometown" was mentioned upon arrival in Buchenwald. Otthmuth (now Krapkowice-Otmet) is not well known as a place where forced labor of Jews was carried out in World War II. According to survivors, the conditions in the shoe factory were (as Natan Ben Brith) bearable. The same can probably not be said of the construction on the national highway. After the war, the Polish authorities denied that the shoe factory had been built before the war. When an anonymous letter writer stated in the newspaper Trybuna Opolska that the shoe factory in Otmet and the coal factory in Zdzieszowice did not date from after the war, as the newspaper had written, but from before, he was tracked down by the security service by means of a graphological examination and sentenced to three years in prison convicted. The suggestion that the factory had been built by the Bata family was probably more serious than the fact that Jews had been used as forced laborers in the factory. Given this myth, it is not surprising that in the town of Otmet there is not the slightest memorial to the dark years of forced labour. Even on the internet it is not easy to discover traces of this history.



The death marches, January–May 1945. © Anne Varet-Vitu, Librairie Arthème Fayard, 2009. English translation provided by Isabelle Lewis.

The routes of the death marches from the camps, in January-May 1945. The road was from the east, where the Soviet troops were advancing, to the west, where the Third Reich was still holding out.



De kampen van de Kosel-groep
Rode lijnen: spoorwegen. Namen van steden en plaatsen waarin, voorzover bekend, gedeporteerden van de Kosel-groep terechtgekomen zijn, zijn rood gedrukt.

In the summer of 1942, Speer managed to get Himmler to authorize Schmelt to draw ten thousand additional Jewish workers from the transports en route from Westerbork, Mechelen and Drancy to Auschwitz. In any case, their actions aroused great resentment in the Reichssicherheithauptamt, which wanted to exterminate as many Jews as possible and to concentrate the rest in Auschwitz and Majdanek (and their Aussenkommandos). great tug of war took place with Schmelt's remaining Zwangsarbeitslager as stakes; the Reichssicherheitshauptamt won that battle: on April 1, 1944 the Organization-Schmelt was completely dissolved and the remaining camps were added either to the Auschwitz complex or to Gross-Rosen." Lou de Jong - The Kingdom of the Netherlands in the Second World War part 8 second half p. 792 T

The work in Blechhammer, drawing by Walter Spitzer, 1944

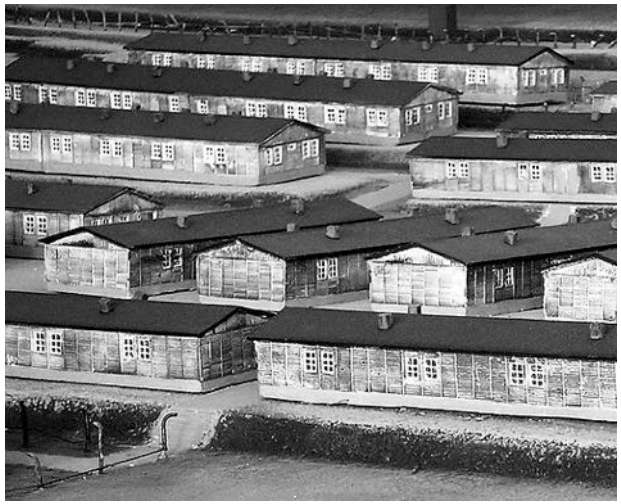
Blechhammer
(Blachownia Slaska)

In April 1942, a forced labor camp was established near Kozle (Kosel), later known as Blechhammer concentration camp. Commandant was SS Hauptsturmführer Otto Brossmann. The huge industrial complex included a prisoner of war camp, a labor camp (women and men), penal camps, concentration camps and more. One of the camps was the Jewish camp near the station in the town of Sławięcice, today the Kędzierzyn-Koźle district. It was a sub camp of Buna/Monowitz (near Auschwitz). In total there were 48,000 forced laborers in Blechhammer, including 2,000 British. The Jews - approximately 4000 men, 200 women - of the satellite camp of Auschwitz III Monowitz were a sub-group of the forced labourers. Blechhammer's large factories - mainly IG Farben - were not yet ready when the Allies carried out bombing raids in the summer of 1944. After each bombardment, the forced laborers were used for rebuilding. The highest number of prisoners was reached in January 1945 when 5,500 people lived there. The wooden barracks had appalling living conditions for 30 to 40 prisoners per barrack. There were at most a few latrines outside the barracks. everyone was malnourished, many weakened by diarrhea and tuberculosis. Starting April 1944, the Jewish camp was moved to Auschwitz-Birkenau. On January 21, 1945, the evacuation towards Groß Rosen began. Blechhammer was liberated by the Soviet army on January 28, 1945. The list of companies that enriched themselves through the abuse of forced labor provided by the SS is long (the names of the companies are not translated): Camp no. 2: Beton-Monierbau camp no. 6 Fa. (Firma) Krause camp no. 9 Fa. Uhde camp no. 14 Isolierbetrieb camp no. 15 Fa. Roesner camp no. 21 Kraftwerk camp no. 22 Fa. Niederdruck camp no. 24 Schwelerei camp no. 25 AEG Glproteinz camp no. 28 Betriebskontrolle camp no. 30 OHW Wood storage camp no. 36 Fa. Dyckerhoff Widmann camp no. 40 Fa. Peters Camp No. 49 Fa. Pook Gruen The Firms Uhde, AEG, Dyckerhoff Widmann were widely known and still existing (or taken over). The Nazi system was above all a large network in the service of a predatory economy. Siegfried was a well-built man and knew how to get things done. He was an ideal victim for that predatory system. The first male 3,056 prisoners of Blechhammer had the tattooed Auschwitz numbers 176,512 to 179,567 and the 132 females 76,330 to 76,461. Those who could no longer work were sent to Auschwitz II (Birkenau) to be murdered, conversely, forced laborers from Auschwitz were sometimes sent to Blechhammer. Blechhammer was a creation of the Dienststelle Schmelt, created by Heinrich Himmlers on Octo-

Blechhammer on a German map and an aerial view of the allies. Top left: some remaining structures.

Below forced laborers at work in Blechhammer

ber 15, 1940 „zur Erfassung und Lenkung des fremdvölkischen Arbeitseinsatzes in Ostoberschlesien“. Since the summer of 1941, Albrecht Schmelt had been replaced by SS-Sturmbann-führer Heinrich Lindner. The Dienststel, which started with 8 employees, but was quickly expanded to 40, was based in Sosnowitz (Polish: Sosnowiec). There was also the Office of the Central Council of Jewish Elders headed by Moshe Merin. This council was used for the implementation of the employment and was forced to supply a prescribed number of Jewish men and women each time. For this they were assisted by German auxiliary police and guards, assisted by a Jewish security service. The Schmelt organization managed 177 labor camps and had more than 50,000 workers at its disposal. Schmelt drew up regulations for working conditions. The working time in the armaments industry was twelve hours a day. Each company concluded a collective labor contract, whereby 4.50 Reichsmark was paid per forced labourer. The forced laborers received nothing but pfennig. Forced laborers who could no longer be used had Schmelt deported to Auschwitz. From autumn 1943 the Schmelt camp network was dismantled. The camp directorates of Auschwitz and Groß Rosen took over the camps as outer camps. In this context, Siegfried was assigned an Auschwitz prisoner number. In 1944, Blechhammer was bombed by the British Air Force. Siegfried also survived that. On January 17, 1945 was the last count before the start of the death march. Then there were 3,958 prisoners. Sources F. Piper "Das Nebenlager Blechhammer," Hefte von Auschwitz 10 (1967), 19-40; and ITS, Arolsen; Danuta Czech:'s book Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945



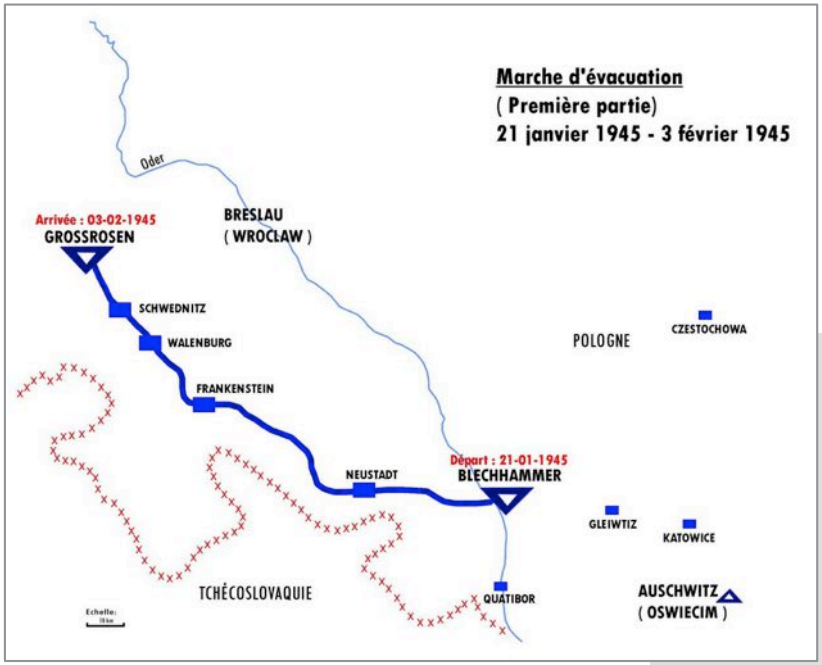
The barracks and below, the Groß Rosen quarry where the prisoners were exhausted by hard labour.

The death march from Blechhammer to Groß-Rosen (Pools: Rogocnica)

On January 21, 1945, the evacuation from Blechhammer began. About 200 prisoners - no longer transportable or suspected of attempting to escape - were immediately killed. About 4,000 prisoners from Blechhammer and about 6,000 from the sub-camps of Neu-Dachs, Glproteinz I, III and IV were hunted down in death marches, of which 800 were killed en route. The march began on January 21 while the Auschwitz concentration camp was being liberated about 90 kilometers away. The route went from Blachownia Slaska via Kole - Neustadt - Glucholazy - Neisse - Ottmachau (Otmuchów) - Zabkowice Slaskie - Schweidnitz (Świdnica) and Striegau (Strzegom) to the KZ Groß-Rosen. As food for the journey, the prisoners received 800 grams of bread, a little margarine and artificial honey. During the march, about 800 prisoners were shot by the SS because they could not keep up with the pace or tried to flee. Arrival of the survivors was on February 2, 1945. In Groß Rosen an additional barracks camp had been built to protect the to receive prisoners from Auschwitz and subcamps, "Erweiterung Auschwitz Lager". The barracks were overcrowded. From there the Jews were taken in cattle wagons to KZ Buchen-wald and the prisoners of war to KZ Dachau.

SS-Deutsche Erd- und Steinwerke GmbH- Gross Rosen

Groß-Rosen, located in Poland, was a German concentration camp during World War II. In 1940 it still functioned as a satellite camp for the Sachsenhausen region. The Nazis converted the camp into a concentration camp the following year, where mainly Jews were held. Between 1941 and 1945, a total of approximately 120,000 people of different nationalities were detained in the Gross-Rosen main camp and the nearly 100 subcamps. Since Groß Rosen's archives have only been preserved in part, an exact number of victims cannot be determined. Researchers' careful estimate puts the figure at 40,000. Where the figures can be found, half of the forced laborers appear to have died within a year. Groß-Rosen was mainly a quarry. In the year 1938 the „Deutsche Erd- und Steinwerke GmbH- DESt“ leased the granite quarries from the landowner. The quarries then served as a workplace for the Groß-Rosen concentration camp it was founded in 1940/41. The camp actually consisted of about sixty sub-camps, spread over East Germany and Poland. The camps were guarded by female SS men. In total, almost 125,000 people were held captive in Groß-Rosen. Due to the hard physical labor in the quarry and the poor treatment in terms of food and



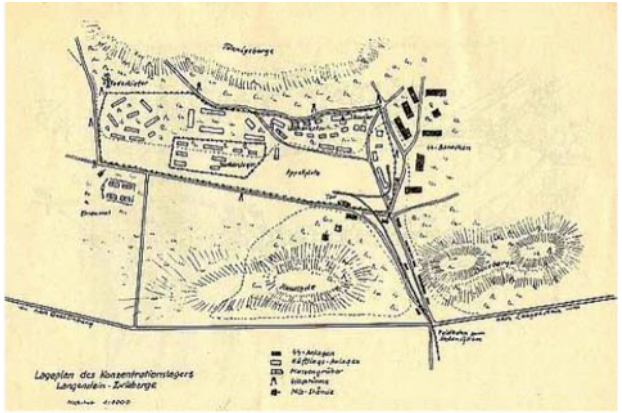
During the winter of 1944-1945, the prisoners were transported partly in open wagons. (photo Fritz Bauer Institut) partly with forced marches. Above two of the few pictures of one of the foot marches.

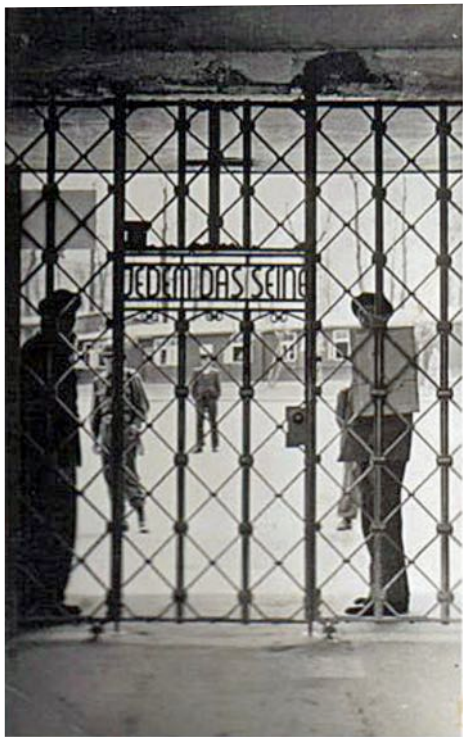
health care, 40,000 of them died before the Russians liberated the concentration camp on February 14, 1945.

The evacuation of Groß Rosen to Buchenwald (sub-camp Langenstein Zwieberge- Malachit)

The survivors from Blechhammer spent 5 days in the transit camp Groß-Rosen. As the Russians approached in January 1945, the Germans began to evacuate Gross-Rosen. The sub-camps on the east bank of the Oder were disbanded. The evacuation of Gross-Rosen and its sub-camps took place between February 8 and March 26, 1945. The Germans used coal wagons to transport the survivors of the death march further afield. They provided no food. Numerous prisoners died again during the journey. Allied planes bombed the train en route to Buchenwald, causing further casualties. The evacuation involved 31 064 prisoners, half of them Jews, transported in stages to Buchenwald, Dachau. Bergen-Belsen, Flossenburg, Mauthausen, Dora-Mittelbau, and Neuengamme Sources: http://pagesperso-orange.fr/moulinjc/Camps/800X600/Textes/grorosen.htm5. and Bella Gutterman (2008) A narrow bridge to life. Jewish forced labor and survival in the Gross-Rosen Camp Systems,

The Groß Rosen crematorium at the end of the Second World War.





Jedem das seine, the cynical cry at the entrance to Buchenwald. Above the map of Langenstein Zwieberge. The gate has been placed back in the wrong direction: it was first readable outside upon arrival, but now from the inside.

Langenstein Zwieberge - Kommando Halberstadt - code name Malachit The last stop.

Langenstein Zwieberge was a relatively small Nazi German concentration camp that was started in April 1944 near the village of Langenstein (in Germany), north of the Harz Mountains. This sub-camp of Buchenwald was established to provide shelter for cheap labour. Production was under the direction of the SS-Führungstab B2. The 'Erzbergbau Salzgitter GmbH' signed for the construction. The camp was designed for 2,000 prisoners. There were an average of 5,000 from 16 countries. As a result, the situation for the prisoners was very bad. perished. A total of 6,218 people come to the Zwieberge camp and there are 4,190 registered deaths, partly due to poor hygiene and 'care'. Langenstein Zwieberge was an extermination camp, not by gas, but by means of "Vernichtung durch Arbeit". Since a secret project was being worked on, no prisoner was actually allowed to leave the camp alive on the basis of an applicable directive. Destruction of people is achieved through long working days (12 hours with a half hour break), malnutrition, a lot of beating and kicking during work by SS guards and civilian employees. After a long roll call, the prisoners had to walk 2.3 km to work and, exhausted, return that distance in the evening, taking the wounded and dead with them. Dysentery (80% suffer from it) and other infections further weaken the prisoners. 1,875 deceased prisoners are registered in the SS accounts. The "shadow accounting" must have been far above that. The SS executed numerous prisoners. Because transport of corpses to the crematorium in Buchenwald or Quedlinburg was no longer possible due to shelling by Allied aircraft and a lack of fuel, it was eventually necessary to use mass graves in which the naked corpses were buried. The smell of decomposing corpses hung over the camp. Camp commander is Oberscharführer Paul Tscheu, a sadistic man who likes prisoners kills for the slightest reasons. "For every dead ten others from Buchenwald" is the motto. The camp was intended for an occupation of 2000 prisoners, but soon there were about 4000, later even 5000 people. So many people can, because tunnel construction is being done in a day and night shift. The death rate was very high. The forced labor camp was codenamed Malachit. The outer commando of camp Buchenwald was created in the vicinity of the construction site of the secret Malachit factory, officially KZ Langenstein-Zwieberge. In the SS correspondence (Wirtschafts-Verwaltungshauptamt der SS, WVHA) it was referred to as "B2". The prisoners were used in the manufacture of Junkers aircraft and the necessary infrastructure works. The subterranean factories were located near Thekenbergen near Halberstadt. The company was created through a partnership between the Hermann Göring Reichswerke (Salzgitter) and the Junkers Flugzeugwerke (Dessau). The company had

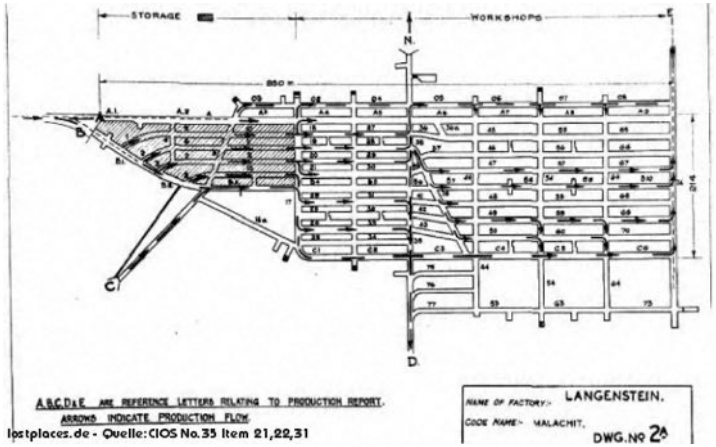
the name Malachit AG. A few hundred meters from the construction site of the 'Malachit', in the 'Hoppelbergen', a subterranean factory called "Maifisch" was created, intended for the manufacture of the cannon barrels of the Krupp-Gruson-Werke Magdeburg. The Organization Todt led the construction. The organization had gained experience with the bunkers of the Atlantic Wall. Construction was halted in 1944 and was not restarted before the end of the war. The underground passages under the Thekenbergs then reached a length of 17 km. The organization was first in the hands of the SS Führungsstab B2 in the inn 'Gläserner Mönch' and the building 'Am kleinen Holz'. In May 1944, the camp was established in Zwieberge three kilometers east of Langenstein, where a monument has been erected since 1949 in memory of the prisoners. After the fall of the wall, the German army took over the most subterranean tunnel system in the Thekenbergen as an air force depot. In 1944, underground construction work began around Halberstadt. In the garden barracks for a camp of forced laborers were built from the former relaxation facility 'Neu-Kamerun'. The inn 'Landhaus' and its surroundings served as a concentration camp from April 1944, but were quickly overcrowded. There was expansion on a farm. During the summer of 1944, the prisoners were moved to a barracks camp near Zwieberge that they had to build themselves. The Malachit project was to serve the Air Force with parts for turbines and engines for aircraft. The prisoners therefore fell under the responsibility of the air force. The work was divided into commando teams. Some foremen were less cruel than others and those commands were considered "good". The bad commandos were killed every day. Lagerkommandant was SS-Hauptsturmführer Wilhelm Hoffmann, Lagerführer of Malachit was SS-Oberscharführer Paul Tscheu. There is no trace that they have been prosecuted as war criminals.

Before the liberation

The survivors from Blechhammer arrived on February 10, 1945. Shortly before liberation, in April 1945, 3,000 prisoners were evacuated to other camps. Siegfried Meyer died on April 2. He was spared this last death march. During this inhumane journey of about 330 kilometres, most of the prisoners perished. Those who could not keep up with the pace of the column were shot.
On April 9, 1945, 3,000 prisoners left the camp by order, and about 1.400 remained behind, without any care.
There was also no care for the weakened prisoners on the death march. Whoever was too weak to continue was shot. This is how many escape attempts ended.
Some of the so-called function prisoners had left on 11 April. On that day the American troops discovered the camp. About 1000 Häftlinge were still alive, but the liberators found numerous dead.

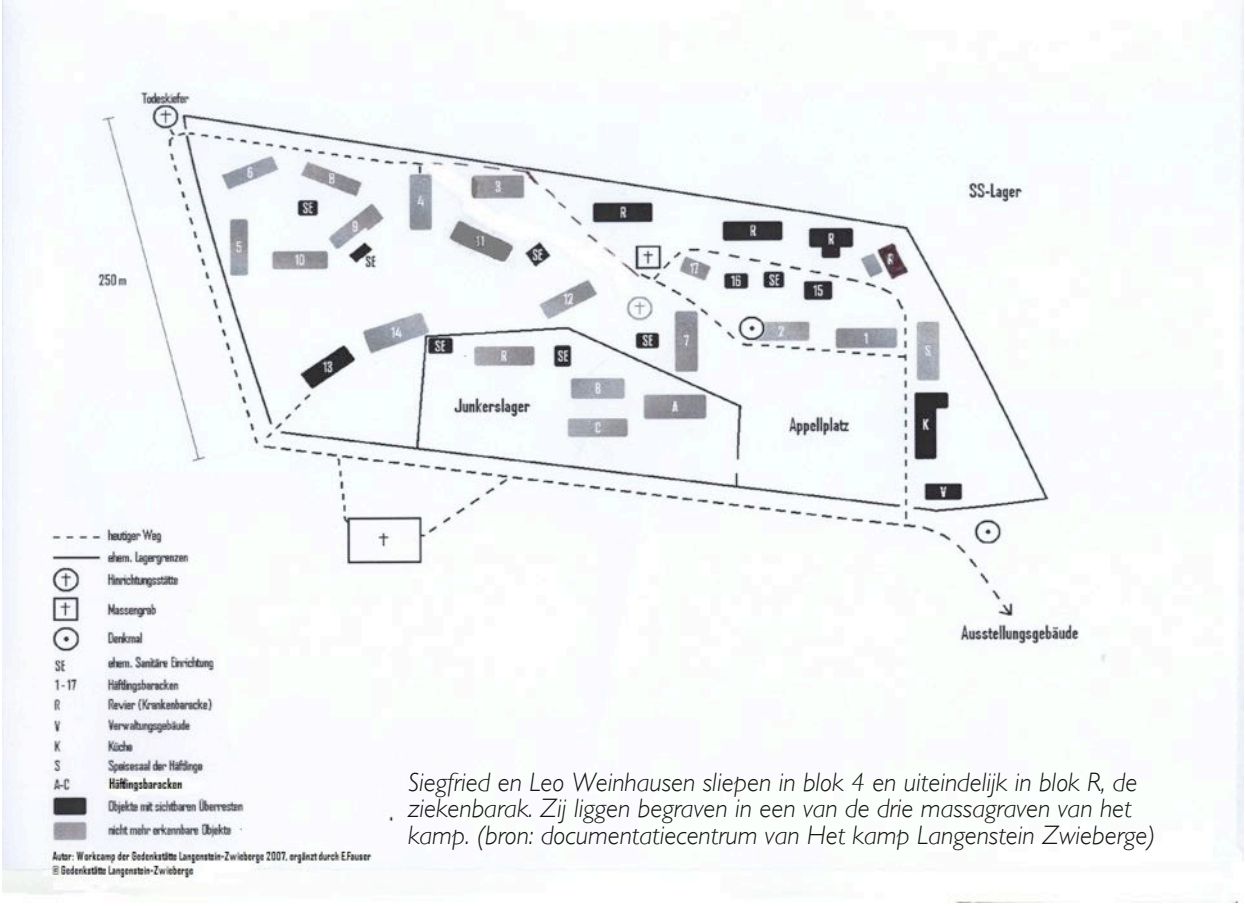
After the war

On September 11, 1949, the mass graves a monument revealed. Since September 12, 1976, a museum has been added.
Not much is left of the concentration camp, only a few buildings in the woods have been preserved. A monument has been erected in memory of the victims.
In the GDR era, the camp was used for military purposes. Work is now underway to make it visitable as a "Gedenkstätte".



Map of the underground passages of Langenstein Zwieberge.

From 1980, the underground passages were further expanded and put into use as NVA Komplexlager 12 for storing approx. 5.500 tons of ammunition and 3.500 tons of equipment. After use by the Bundeswehr, the last train left on 15.12.1993.



Siegfried en Leo Weinhausen sliepen in blok 4 en uiteindelijk in blok R, de ziekenbarak. Zij liggen begraven in een van de drie massagraven van het kamp. (bron: documentatiecentrum van Het kamp Langenstein Zwieberge)

The liberation of the camp by the American troops

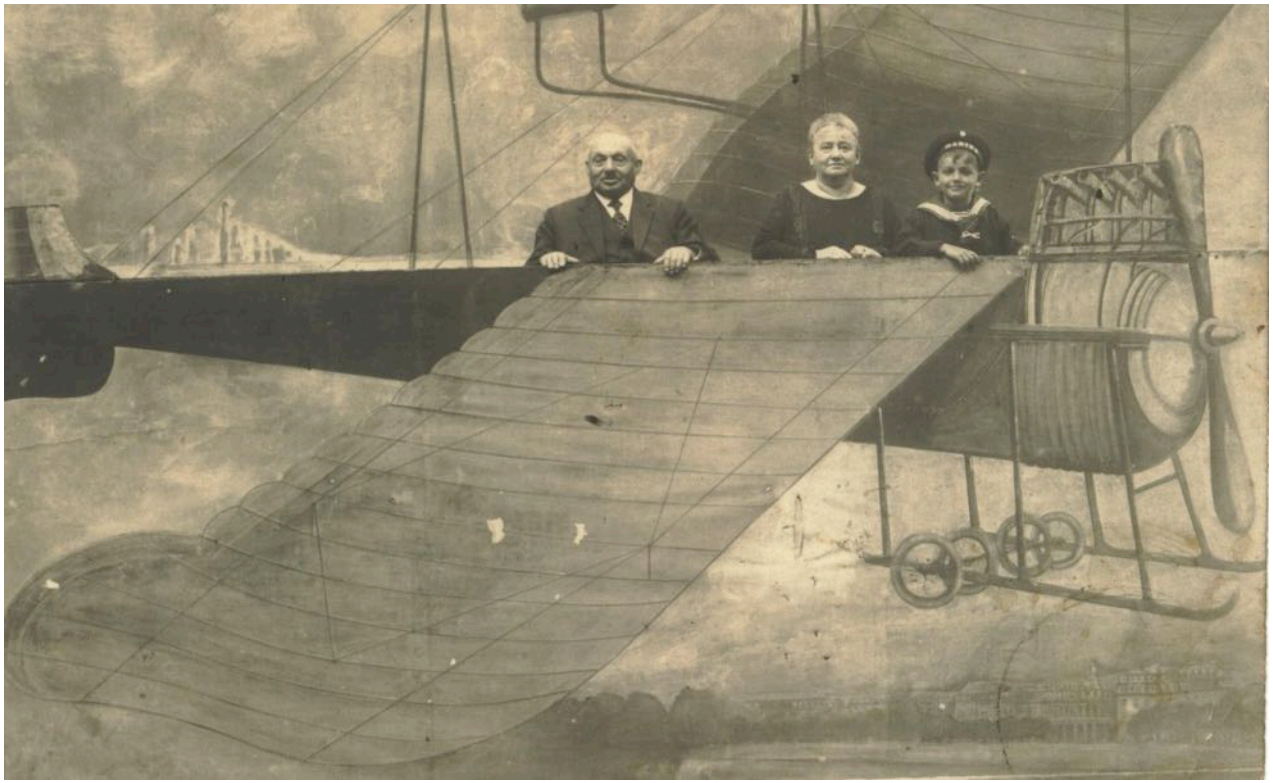
The synagogue of Bitburg, on the corner where a gas station now stands. opposite Isidor and Sophie's house. The road is now paved.

Elise and Rosa Meyer in Bitburg and what happened to them

Nathan Meyer's two eldest sisters fled from Bitburg to Cologne and later to Weywertz. But Jews were not safe in Belgium either. They were first evacuated to Ecaussinnes near Mons/Bergen. The Belgian authorities arrested them and handed them over to the German occupiers.

Elise and Isidor Barth, possibly on the occasion of their 25th wedding anniversary in 1918. Isidor was too old to serve as a soldier. He was thirteen years older than Elise.

Three married sisters of Nathan Meyer lived in Bitburg: Rosa, Elise and Sophie. A fourth aunt, Karoline, lived in Dillingen with her husband Adolf Alkan, whom she had married in 1904.
Father Leopold Meyer is also buried in Bitburg. By the time of World War II, Rosa Kaufmann and Elise Barth were widows: Rosa since 1934 and Elise since 1937.
Edith, Sophie's daughter, left home when she was seventeen. She married the lawyer Otto Weil and went to live in Cologne, about which later.
It is not known how the three Meyer sisters settled in Bitburg.
In 1925, 60 Jews lived in Bitburg, less than two per cent of the population of approximately 4,000 inhabitants. Seventeen Bitburg Jews are known to have survived the war.
Rosa Kaufmann Meyer was president of the Jewish women's association that met in her house on Bahnhofstrasse.
That Leopold Meyer died in Bitburg (while he had spent his working life in Beurig) probably means that he was entrusted to the care of his three Bitburger daughters. He died on January 4, 1916. Isidor Meier registered his death with the municipality. Nathan Meyer was at the front then, as were his brothers Max and Julius.
Natan and Manu's great-grandmother Johanna Meyer hardly knew her grandfather, if at all. After all, she was only three when he died.
In 1937 Elise lived in a so-called Jewish home on the Karenweg in Bitburg. On 17 January 1938, she left for



Isidor and Elise Barth as sugar uncle and aunt of Arnold Meier, Sophie's son. Shot in Bad Ems, as The little visible image in the bottom right corner shows. Bad Ems was a popular tourist attraction. From the archives of Paul Meyer.

Isidor Barth, in front of Sophie Meyer's house in Bitburg.
Elise and Isidor first lived in Illingen and settled in Bitburg in the 1920s. (photo from Arnold Meier's album)

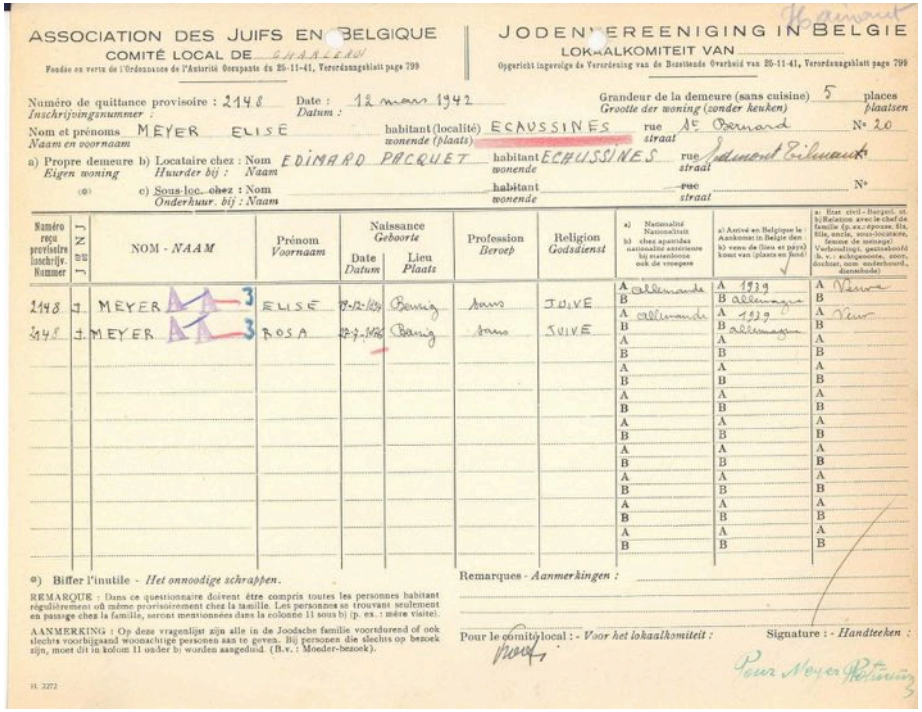
Cologne. She found shelter in the house at Wiethasestraße 37, which was registered to Otto Weil, the husband of her cousin Edith, who had already moved to Amsterdam with her family. Elise's arrival in Belgium is recorded as February 13, 1939.
Rosa still experienced the horrors of the so-called Kristallnacht in Bitburg. That was the last straw. She was deregistered in Bitburg on January 13, 1939, but received her passport there on March 10, 1939 - which does not rhyme with an earlier deregistration. What she did between her departure and June 5, the date of her arrival in Belgium is not clear.
When Weywertz was threatened with being overrun by the Germans, the Meyer family fled to the town of Ecaussines near Mons.
Belgium collaborated to a great extent. This is becoming increasingly clear through research. It started with a map of all Jews. The Judenrat (Association des Juifs en Belgique AJB, Jewish Association) contributed to this. It was founded on November 25, 1941. The registration meant that the occupier obtained a list of all Jews. All VJB forms were drawn up in triplicate: one for the local VJB committee, one for the Brussels-based VJB executive committee and one for the Gestapo (Sicherheispolizei, Security Police). At the Security Police, the forms were processed by the collaborator Pierre Beeckmans. The forms are now housed in the archive of Pierre Beeckmans at the Belgian research organization SOMA.
On March 12, 1942, a list of Jews was drawn up in Ecaussines by the Charleroi Jewish Association. Two

Rosa, Elise and Karoline can be recognized in this photo from Paul Meyer's archive. Besides Rosa, her husband must be Max Kaufmann, the only photo known of him. The strangers could be his sisters.

Julius and Ilse on a visit to Bitburg, with Max, Sophie, Elise, Isidor Meier, husband of Sophie and Isidor Barth, husband of Elise.
The place where the photo was taken is about halfway between the house of Isidor and Sophie and the synagogue.

Meyers were registered at number 20 Rue Saint-Bernard: Elise Barth and Rosa Kaufmann.
The list made it easy for the German authorities to arrest Jewish refugees. On August 10, 1942, Rosa and Elise were taken together to the Dossin barracks in Mechelen. Today a Jewish museum is located there. The Dossin barracks are the darkest page in Belgium's collaboration history. From August 4, 1942, two transports per week went from Mechelen to Auschwitz. Rosa and Elise are taken away in transport XIII on 10 October 1942.
In the Dossin barracks, transport 12 and 13 are formed separately from each other. The registrations on the Transportliste of transport 12 started on September 26, 1942, with, apart from a few Jews who were arrested in Brussels, 142 Antwerp citizens. They were presumably arrested in the supply offices of the

Rosa and Elise in the garden of Wiethasestrasse 37 in Cologne with the family of Julius, who came for a visit from Berlin.



ASSOCIATION DES JUIFS EN BELGIQUE
COMITÉ LOCAL DE CHARLEROI
Fondée en vertu de l'Ordonnance de l'Autorité Occupante du 28-11-41, Verordnungsblatt page 799

JODEN VEREENIGING IN BELGIE
LOKAALKOMITEIT VAN
Opgericht ingevolge de Verordening van de Bezettende Overheid van 28-11-41, Verordeningsblatt page 799

Numéro de quittance provisoire : 2148 Date : 12 mars 1942
Inschrijvingsnummer : Datum :
Grandeur de la demeure (sans cuisine) 5 places
Grootte der woning (zonder keuken) plaatsen
Nom et prénoms MEYER ELISÉ habitant (localité) ECAUSSINES rue St Bernard N° 20
Naam en voornaam wonende (plaats) straat
a) Propre demeure b) Locataire chez : Nom EDMARD PACQUET habitant ECHAUSSINES rue Edmond Pilsmaeker
Eigen woning Huurder bij : Naam wonende straat
c) Sous-loc. chez : Nom habitant rue N°
Onderhuur. bij : Naam wonende straat

Numéro reçu provisoire inschrijv. Nummer	J N	NOM - NAAM	Prénom Voornaam	Naissance Geboorte Date Datum	Lieu Plaats	Profession Beroep	Religion Godsdienst	a) Nationalité Nationaliteit b) chez apatrides nationalité antérieure bij statenlooze ook de vroegere	a) Arrivé en Belgique le Aankomst in België den b) venu de (lieu et pays) komst van (plaats en land)	a) Etat civil - Burgerl. st. b) Relation avec le chef de famille (p. ex.: épouse, fils, fille, oncle, sous-locataire, femme de ménage) Verhoudingt. gezinshoofd (b. v.: echtgenote, zoon, dochter, neef, onderhuurd., dienstbode)
2148	J.	MEYER A 3	ELISE	8-12-[illegible]	Beunig	sans	JUIVE	A allemande B	A 1939 B allemagne	A Veuve B
2149	J.	MEYER A 3	ROSA	12-3-[illegible]	Beunig	sans	JUIVE	A B	A 1939 B allemagne	A Veuve B
								A B	A B	A B
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*) Biffer l'inutile - *Het onnoodige schrappen.*

REMARQUE : Dans ce questionnaire doivent être compris toutes les personnes habitant régulièrement où même provisoirement chez la famille. Les personnes se trouvant seulement en passage chez la famille, seront mentionnées dans la colonne 11 sous b) (p. ex. : mère visite).

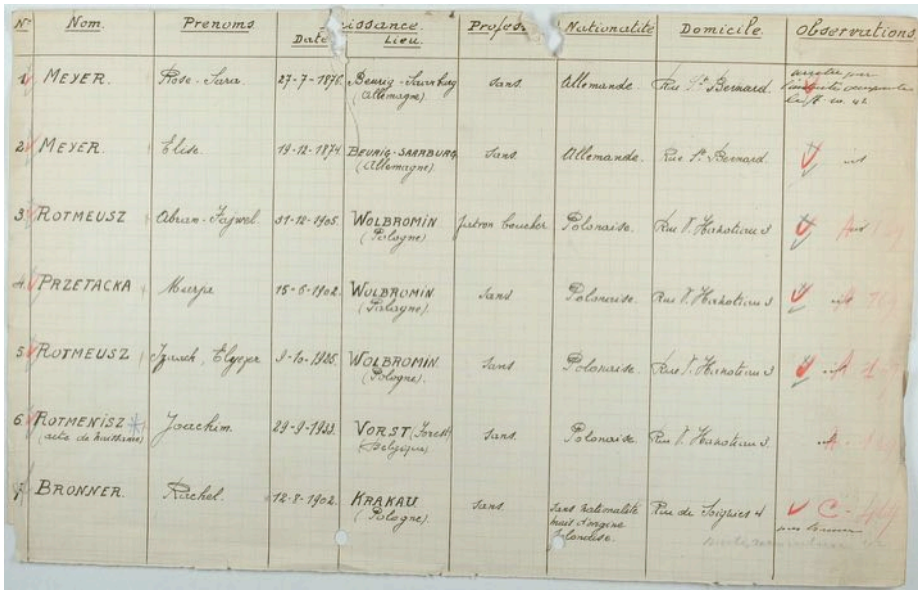
AANMERKING : Op deze vragenlijst zijn alle in de Joodsche familie voortdurend of ook slechts voorbijgaand woonachtige personen aan te geven. Bij personen die slechts op bezoek zijn, moet dit in kolom 11 onder b) worden aangeduid. (B.v. : Moeder-bezoek).

Remarques - *Aanmerkingen :*

Pour le comité local : - *Voor het lokaalkomiteit :*

Signature : - *Handteeken :*

H. 2272



N°	Nom.	Prenoms	Date	Naissance Lieu.	Profession	Nationalité	Domicile.	Observations
1	MEYER.	Rose - Sara.	27-7-1876	Beunig - Sarrburg (Allemagne)	sans	Allemande	Rue St Bernard.	
2	MEYER.	Elise.	11-12-1874	Beunig-Saarburg (Allemagne)	sans	Allemande.	Rue St Bernard.	
3	ROTMEUSZ	Abram - Fajwel.	31-12-1905.	WOLBROMIN (Pologne)	fabricant bonnetier	Polonaise.	Rue d'Hirsolium 3	
4	PRZETACKA	Mirpa.	15-6-1902.	WOLBROMIN (Pologne)	sans	Polonaise.	Rue d'Hirsolium 3	
5	ROTMEUSZ	Izrael, Elyper	1-10-1905.	WOLBROMIN (Pologne)	sans	Polonaise.	Rue d'Hirsolium 3	
6	ROTMENISZ (née de Kuttner)	Joachim.	29-9-1910.	VORST (Brab. Belgique)	sans	Polonaise.	Rue d'Hirsolium 3	
7	BRONNER.	Rachel.	12-5-1902.	KRAKAU (Pologne).	sans	sans nationalité huit Angora Islandaise.	Rue de Soignies 4	

Pierre Beeckmans, head of the National Anti-Jewish Centrale and the Bureau for Racial and Sibbekundige Opzoekingen, indicated with a double A the deported Jews on the lists he managed that were housed at the Anti-Joodsche Centrale on the Louiselaan. After the war, it turned out that he knew they were being deported to Upper Silesia. Beeckmans was an Antwerp publicity agent and reserve officer, active in anti-Jewish circles before the war and as a collaborator during the war.

On the left Elise Meyer, widow Barth and on the right Rosa Meyer, widow Kaufmann These photos come from the archive of the Belgian foreign police.

city on the Schelde. But the time of the raids is over from then on. The Sipo-SD needs ten days to gather 1,000 deportees, 446 men and 554 women, for this transport. On October 6, registrations for transport 12 will be closed and registrations for transport 13 will start the same day. On October 9, the day before departure, registrations for transport 13 will be completed. It is a small transport of 681 deportees, 322 men and 359 women. On 10 October, at the departure from Mechelen, the two trains together added up to 1.681 deportees. There were many 'disabled persons': 452 children under the age of fifteen and 436 older than fifty years. Before reaching the border, the train lost seven deportees. None of these seven escapees was caught by the Germans again. At the stop in Kosel, the train still has 1.674 passengers. It is the last time that a train from Mechelen stopped in Kosel. The men between fifteen and fifty years old were ordered to get out. There are 346 in that age group. History is uncertain whether they all followed that order. As a result, both the number that actually got off the train and the number that was gassed can only be indicated approximately. On arrival in Auschwitz-Birkenau, on October 12, the two trains were combined. At least 1.328 deportees remained on the train after Kosel. The SS men considered at least 1.212 persons

The Dossin barracks in Mechelen.
The courtyard was ideal for the Belgian accomplices of the Germans to deliver people under good control for the trains to Auschwitz. The barracks have now been converted into a luxury apartment complex. A new museum has been built opposite the barracks.

During the summer of 1942, the Germans began preparing for the deportation of the Jews from Belgium. For this purpose, they converted the Dossin barracks in the Sint Joris neighbourhood of Mechelen into a camp. Mechelen, (60,000 inhabitants), was ideally located between Brussels and Antwerp, where the majority of the Jews in Belgium lived. The city also had good rail connections to the east.
The camp was a building with two upper floors and a roof floor around a courtyard, closed with barbed wire.
It is located in a heavily populated part of the city, near the river Dijle. The staff was mainly German with a small group of Flemings. The commander was Phillip Schmitt, who was also in charge of Camp Breendonk; the daily management was in the hands of an SS officer, Rudolph Steckmann.
The first group of Jews arrived on July 22, 1942, from Antwerp.

On August 4, 1942, the first transport left the Dossin barracks. Until December 1942, two trains with about 1.000 Jews each left for Auschwitz-Birkenau every week. On arrival, around 700 people were immediately gassed or shot.
Between August 4, 1942, and July 31, 1944, 28 trains left Mechelen for Poland carrying 25.257 Jews, most of them to Auschwitz-Birkenau. Among them were 5.430 children, 150 of whom were under the age of two. There are also a few gipsy trains between the end of 1943 and the spring of 1944.
Transport N°20 was a special one: it was stopped by the Jewish underground in Belgium in April 1943. 231 Jews were able to escape the train, but 23 were killed by the guards. shot dead while fleeing.
In September 1944 the Germans closed the camp.

'unfit for work' and sent them to the Bunkers in the birch forest, where they were gassed with Zyklon B. For the women and girls, the selection is ruthless, more than 90 per cent of them are immediately sentenced to death. For men and boys, this percentage drops to 51 per cent. The average number of deportees who are immediately gassed is 72 per cent. This general figure gives a false picture of the Judeocide, in which women and children were the favourite targets. After selection, 116 deportees from transports 12 and 13 are taken to the Auschwitz-Birkenau concentration camp for forced labour. Of these, 28 men are tattooed with the numbers 67726 to 67753; 88 women are assigned numbers 22397 to 22484.

The names of Elise and Rosa on the transport list XIII from Mechelen, towards Auschwitz, on 8 October 1942 as prisoners 268 and 269. They are listed as stateless.

The humiliation of prisoners in the courtyard of the Dossin barracks.

8.10.42 XIII. TRANSPORT 28.

263.	Pinkasovits Anna	13.7.37 Antwerpen	X	stl.	ohne
264.	Pinkasovits Albert	22.2.39 Antwerpen	X	stl.	ohne
265.	Laznowski Bernhard époux de GOLDSLAGH Maria.	27.12.82 Lodz	X	stl.	Kaufmann
266.	~~Laznowski-~~ Goldslagm Maria épouse de LAZNOWSKI, Bernhard.	15.3.75 Lodz	X	stl.	Hausfrau
267.	Bornsztejn Israel	25.5.07 Wloclawek	X	stl.	Schneider
268.	~~Wwe Barth-~~Meyer Elise veuve BARTH	19.12.74 Beurig - Saarburg	X	stl.	ohne
269.	~~Wwe Kaufmann-~~Meyer Sara Rosa veuve KAUFMANN.	27.7.76 Beurig-Saarburg	X	stl.	ohne
270.	~~Rotmensz-~~Przetacka Marja épouse de ROTHENSZ, Maija	15.6.02 Wolbromin	X	stl.	Hausfrau
271.	Rotmensz Isaak Elyeser	9.10.25 Wolbromin	X	stl.	Kürschner
272.	Rotmensz ~~Ernst~~ Joachim	30.9.33 Brüssel - Forest	X	stl.	Schüler

The families of Sophie Meier-Meyer and Edith Meier in Bitburg, Cologne and Amsterdam

Sophie, the third of Myriam's mother Johanna's aunts, fled with her husband Isidor Meier to Amsterdam, where her daughter Edith had lived since 1937. This has become fatal to Sophie and Isidor. Her daughter Edith survived Bergen-Belsen with sons Edwin and Ralf, but her husband Otto Weil died in the camp.

Sophie around the time she got married.From the archives of Paul Meyer (Cape Town)

Sophie, the third of Myriam's mother Johanna's aunts, fled with her husband Isidor Meier to Amsterdam, where her daughter Edith had lived since 1937. This has become fatal to Sophie and Isidor. Her daughter Edith survived Bergen-Belsen with sons Edwin and Ralf, but her husband Otto Weil died in the camp.

Sophie (here left when she married) was the youngest of the Meyer children, born in Beurig on January 12, 1890. At the age of twenty she married Isidor Meier, then 28 years old. He was born on September 9, 1881 in the town of Pohl Göns, where about fifty Jews lived. Sophie and Isidor went to live in Bitburg and he was registered there as a merchant, later he had a wholesale business for cattle, with extensive stables and associated facilities. In that town lived a small Jewish community, now completely gone. Sophie and Isidor had three children: Edith (September 24 1910), Änni (May 22, 1912) and Arnold (January 24, 1921), all born in Bitburg.
Their spacious house was directly opposite the synagogue of Bitburg. Now both the synagogue and the house are gone. The house was bombed in December 1944 and the synagogue, which was largely destroyed on November 9, 1938, was sold after the war by the Jewish community of Trier to an oil company, after which the ruins were demolished.
Sophie was apparently the most involved daughter in the care of father Leopold when he left Beurig, because her husband Isidor was the one who reported the death of his father-in-law to the municipality.

In 1937, cattle dealers and others involved in the trade, such as Isidor, were made unable to work. On January 17, 1938, Sophie and Isidor left for Cologne together with Elise Barth. They could stay in the house at Wiethastraße 37, the house that their daughter and son-in-law had left behind. They have the destruction of the synagogue opposite their house in Bitburg on November 9, 1938.
They did, however, experience the events in Cologne where Arnold's furniture was smashed to pieces and Isidor was arrested in Schutzhaft" and first brought to Brauweiler Abbey, which was set up as a labor camp and then to Dachau, probably until the end of December 1938.
In November 1938 their son Arnold left Germany for good. He had lived with them in Cologne and found three good friends there who remained behind when he left. Arnold traveled to London to to emigrate from there to the United States. He settled in Baltimore and at the end of the war was old enough to enlist in the American army. Amsterdam, where their daughter Edith lived at the time, and they go to live with her in the house at Botticellistraat 22. On December 1, 1939, they were registered in the police lking register. They received an identity card as aliens on August 28, 1941.
From April 4, 1941, Sophie and Isidor went to live independently at Van Tuyll van Serooskerkenweg 45, 1 high, in the new neighborhood near the Olympic stadium. There were more houses in that street with

Isidor Meier

Der Judenkönig von Bitburg

Bitburg liegt im Trierer Land. Es ist eine Stadt, in der es viele Spießer und viele Judenknechte gibt. Diese haben bisher vor dem Juden Isidor Meier den Hut demütig und unterwürfig bis auf den Erdboden herunter gedeckelt. Sie sagten: „Er ist ein tüchtiger Handelsmann, der Herr Meier." Und sie machten scheinheilige Gesichter, wenn er sich ihnen näherte und sie bekusten ihn und schmusten ihm was vor. Der Jude Isidor Meier freute sich darüber. Er grinste nach außen und markierte den leutseligen Biedermann und innen dachte er sich: „Wie hab ich doch diese Gojim-Kerle so schön an der Kandare und wie fressen se mer aus der Hand."

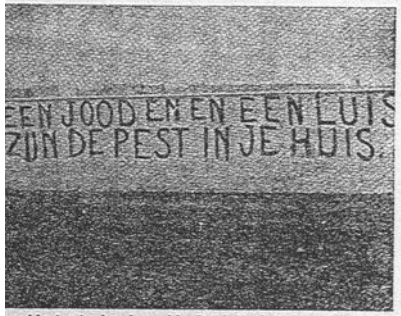
Ursprünglich war der Isidor Meier mit Geld und Gut nicht reich gesegnet. Aber er verstand es reich zu werden. Die Frechheit, die Gerissenheit, die Skrupellosigkeit, die Haupteigenschaften der jüdischen Rasse also, verhalfen ihm dazu. Er zog hinaus in die Dörfer und Marktflecken. Er machte sich an die Bauern heran und schloß mit ihnen Geschäfte ab. Geschäfte, durch die es ihm stets gelang, die armen Teufel an sich zu ketten. Sie waren ihm hintennach immer etwas schuldig. Und der Jude sorgte dafür, daß die Schuld nicht kleiner, sondern größer wurde. Er sorgte dafür, daß die Bauern nicht mehr von ihm loskamen, daß eine ungeheure Zahl des Kreises Bitburg von ihm finanziell abhängig wurden.

Als der Weltkrieg kam, gehörte Isidor Meier nicht zu denen, die sich drängten, für Deutschland zu kämpfen. „Mein Vaterland", so sagte sich der Jude, „das Land meiner Väter also, ist nicht Deutschland. Das ist Palästina. Was soll ich mich totschießen lassen für die Gojim?" Er richtete sich nach der Lehre, die im Talmud (jüdisches Geheimgesetzbuch) geschrieben steht: „Wenn Du in den Krieg ziehst, ziehe als Letzter hinaus, dann bist Du als Erster wieder zu Haus." Isidor Meier zog nicht in den Krieg. Ein „Halsleiden" hinderte ihn daran. Natürlich war ihm dieses Leiden kein Hindernis, sich in den Kommunalverbänden und durch Viehlieferungen usw. kriegsgewinnend zu betätigen. Es gibt Leute, die sagen: „Wenn der Isidor Meier die Bauern mit seinem Schmus besoffen machte, merkte man nichts von seinem Halsleiden."

Nach dem Kriege war der „Judenkönig von Bitburg" erst recht oben auf. Er watschelte herum und tat wie ein Reichsgraf. Er wußte, „seine Leit" hatten den Krieg gewonnen.

Aber es kamen auch nach Bitsburg die Antisemiten und schließlich die Nationalsozialisten. Isidor Meier schäumte vor Wut. Er und sein Schwager (der der „krumme Bart" genannt wird) strengten täglich ihre Judenschädel an, welche Gemeinheiten sie den „Hakenkreuzlern" andichten konnten. Schon im Jahre 1925, als Reichstagswahlen stattfanden, ließ Isidor Meier in Bitburg einen Esel herumführen. Auf dessen Hinterteil hatte er eine Tafel befestigt und darauf stand: „Ich wähle deutschvölkisch". Der „krumme Bart", der anscheinend mehr Zeit hatte als der Isidor, trieb es in Beschimpfungen und sonstigen Gemeinheiten am tollsten. Was nur ein schmutziges Talmudgehirn ausdenken konnte, das taten sie. Zu dem ungeheueren Schrecken der beiden Juden aber errangen die Hitlerleute den Sieg. Als sich die ersten Anzeichen der nationalsozialistischen Revolution zeigten, verschwand der „krumme Bart" ins Ausland. Dort spielte er den „Märtyrer" und betätigte sich in der Greuelpropaganda gegen Deutschland. Der Isidor Meier aber hatte sich in seinen Fuchsbau zurückgezogen. Die Türen waren geschlossen und die Läden waren verriegelt. Er machte sich nicht mehr, der „Judenkönig von Bitburg". Er stieg nicht mehr frech und anmaßend durch die Gassen und Straßen der Stadt. Er quälte nicht mehr die Bauern mit brutalen Forderungen. Er hockte zitternd in seiner Judenwohnung und betete zu Jahwe, dieser möge ihn beschützen und behüten. Nicht dem Judengotte, sondern der Anständigkeit und Gutmütigkeit der Nationalsozialisten hatte Isidor Meier es zu verdanken, daß ihm die jüdischen Gemeinheiten nicht vergolten wurden. Zu ihrem Erstaunen merkten sie, daß ihnen nichts geschah. Da krochen sie wieder ans Tageslicht. Der „krumme Bart" begab sich wieder nach Deutschland und der Isidor kam aus seinem Hause. Und heute sind sie wieder frech. Grinsend, mit dreisten Gesichtern und glänzenden und lüsternen Judenaugen lassen sie wieder durch die Stadt und ziehen wieder über Land. Und als kürzlich ein aufgeklärter und charakterfester Bauer dem Isidor sagte, er handle nicht mit Juden, da sagte der Fremdrassige: „Es kommt die Zeit, wo Du noch froh bist, wenn Du an einen Juden verkaufen kannst."

Der Jude Isidor Meier und sein Komplize und Rassegenosse haben früher auch prophezeit. Aber es kam anders, als sie spekulierten. Und es wird auch jetzt anders kommen. Das werden die Juden und auch die Judengenossen in Bitburg noch sehen. Recht behalten haben bisher die Nationalsozialisten. Und sie werden es auch weiterhin. Es sei deshalb denen in Bitburg, die vor dem Juden Isidor Meier heute wieder den Buckel nicht genug krumm machen können, gesagt: Es kommt ein Tag, da wird in deutschen Landen kein Judengesicht mehr zu sehen sein. Aber Eure Kinder werden schamrot werden, wenn man ihnen erzählt, daß Ihr einst gekatzbuckelt habt vor dieser Teufelsbrut.

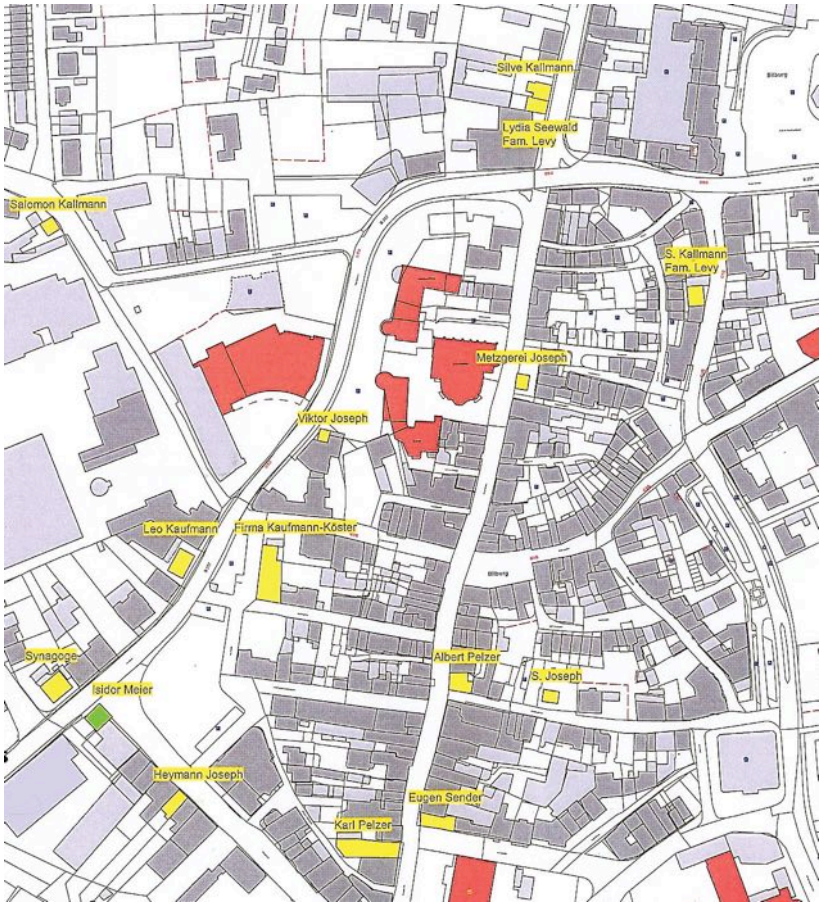


oard in Amsterdam is used by Dutch Nazis to spread anti-Semitic
he Jews! A Jew and a Louse Are Like a Pest in the House."

in Amsterdam wird von den holländischen Nationalsozialisten
Die Aufschrift lautet: „Heil Oranien! Nieder mit den Juden.
sind wie eine Pest im Haus."

s Marokko

Alljuda erst recht gefährlich wird, wenn es uns schwach sieht. „Es genügt mir vollauf, daß die Judenfrage innerhalb der Reichsgrenzen gelöst ist (sie ist noch nicht ganz gelöst. D. Schr. d. St.); mögen die Juden in der übrigen Welt treiben, was ihnen Freude macht; uns geht das nichts an." So sprechen diese Spießer, denen es nicht in den Schädel hinein will, daß das Deutsche Reich so lange nicht in Ruhe gelassen wird, so lange nicht in der ganzen Welt die Judenfrage gelöst, so lange nicht dem jüdische Ungetüm sämtliche Fangarme und auch der giftspeiende Kopf abgehauen sind. Solche Leute gibts auch hier in Marokko, die trotz ihrer „Ueberseepraxis" stets jämmerliche Eintagsfliegen bleiben werden; denen man den Nürnberger Trichter nicht einmal an der materialistischsten Stelle ihrer Dickschädel hineinhauen kann (wenn



In yellow, Jewish houses in the center of Bitburg, 1930s, in green Isidor and Sophie's house opposite the synagogue, on the corner Karenweg-Neuerburger Straße.

Isidor Meier had the dubious honor of being the subject of an entire article in the Stürmer of March 11, 1935 (the hit magazine of Nazi propaganda).

German Jews who had fled. The neighborhood was part of an expansion plan and there were still quite a few houses for rent.

Sophie went to work as a help for preparatory education at the headquarters of the Amsterdam Montessori association at Michelangelostraat 53. On September 17, 1942, Friederike (Ricka) Weil (née Stein) living with them, the stepmother of their son-in-law, the mother of Otto's half-brother Hugo who had moved from Utrecht to 117 Vechtstraat in Amsterdam in July that year with his wife Hedwig Mayer from Kusel and his son Alfred.

Sophie , Isidor and Ricka were arrested and sent to

The white house in the back was the home of Isidor Meier and his family in Bitburg. Behind the house were stables and pastures. The cattle markets took place on the square in front of it.

On the right is the house of Otto and Edith in Cologne, Wiethasestrasse 37. There was plenty of room in the big house when Otto and Edith left for Amsterdam.
Left below
The stairs to the garden is where the photo of Isidor and Sophie was taken (probably by Arnold).

camp Westerbork on April 15, 1943. They ended up in barrack 60. Isidor then suffered from a severe lung infection. That relatively The late date can be explained by Isidor's work for the Jewish Council (he worked for the general service, food supply department and therefore had a Sperre, ie he was not deported until further notice). This was therefore declared invalid in April 1943 by the relevant German service). The Jewish Council had arranged exemptions for about 17,500 people (all of which were eventually annulled by the occupiers). Sophie had also started working for the Jewish Council when the deportations started. She helped put together food packages for the departing.
Isidor was placed in barrack 60, but had severe pneumonia on arrival. He turned out to have an Argentinian immigration permit (daughter Änni had already left for Buenos Aires with her fiancé before the war). Then began an attempt for release through the bank Pferdmenges of Cologne (the "Aryan" name of the bank Sal. Oppenheim which at that time 100% of the shares of the company Oxyde, where their son-in-law worked). There would be negotiations with the Reichsbank Direktorium about foreign exchange to buy off the release. This is an indication that negotiations would take place at a higher level than the Devisenschutzkommando operating in the Netherlands, whose main task was to rob Jews. Son-in-law Otto Weil was supposed to send the pieces for this purpose, but was stuck in the Schouwburg at that time.
On April 16, 1943, Hugo Weil immediately started to do everything possible to prevent the deportation of Sophie, Isidor and his mother. His brother Otto was first imprisoned in the Hollandsche Schouwburg. Hugo would negotiate with Walter Calvary, the nephew of Otto Weil's boss Meno Lissauer (son of Cilly Calvary-Lissauer) and Erich Puttkammer (Erich August Puttkammer was an employee of the Rotterdam Bank Association who offered Jews the opportunity to pay a large sum of money to (or jewelry) an exemption from deportation, a so-called Sperre). Walter Calvary was in charge of banking at Oxyde with the fi-

The Montessori kindergarten on the Albrecht Dürerstraat, where Edwin Weil experienced his first school years. The school is still in use. The building was heavily damaged during the bombardment of the Sicherheitsdienst on Euterpestraat.

Employees of one of the branches of the Jewish Council (probably Expositur). Isidor (not present here) also worked there.

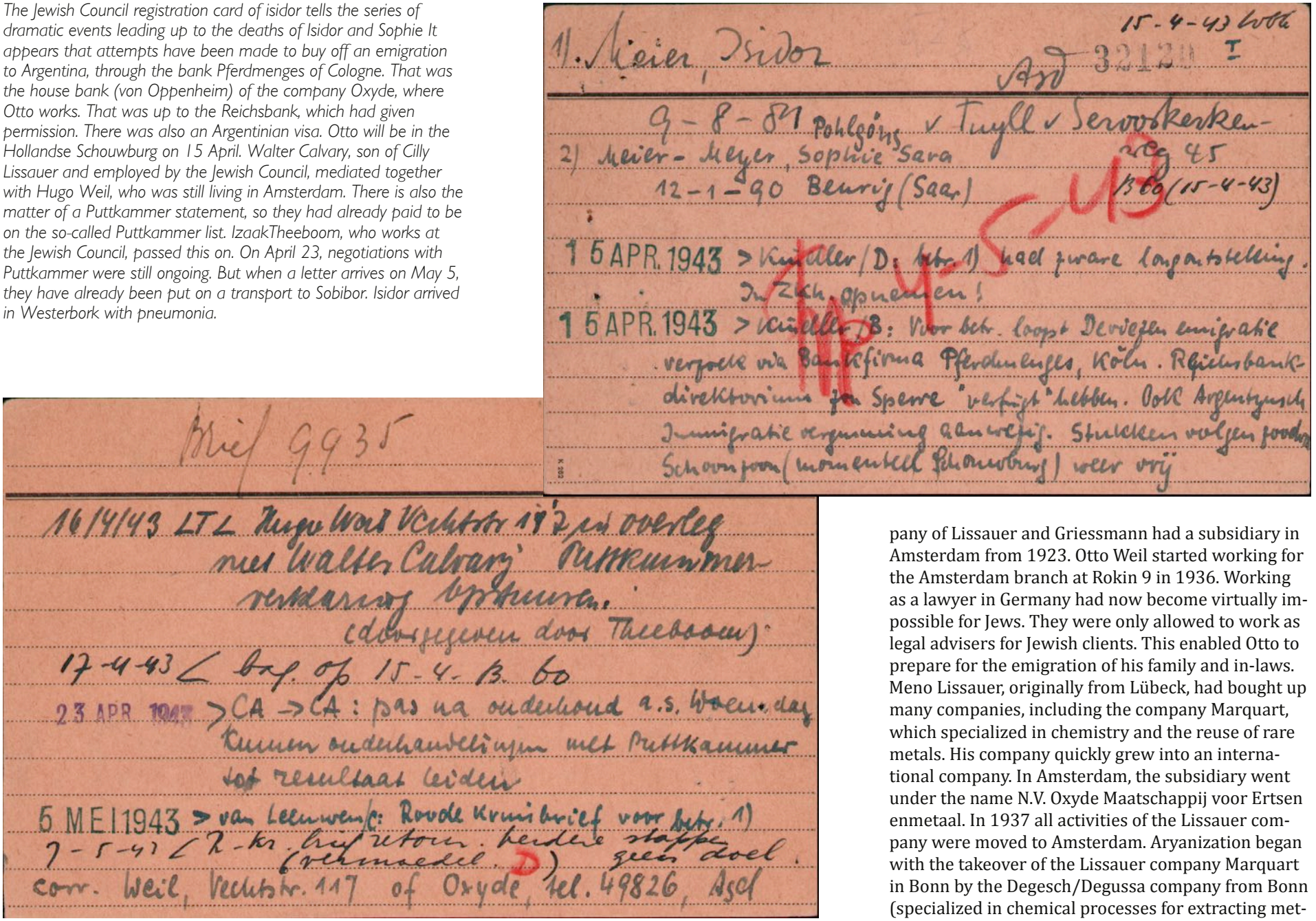
Van Tuyll van Serooskerkenweg 45, 1st floor, near the Olympic Stadium, where Sophie and Isidor used to live.

nancial man Gerrit Verbeek. After his aborted medical studies, he had worked in London at the company Leopold Lazarus, a subsidiary of his uncle Meno Lissauer.

But the attempt failed. The letter to the Red Cross was returned on May 7, further correspondence was useless. Because Sophie and Isidor only stayed in Westerbork for a short time. On May 4, 1943 they were already put on a transport to Sobibor, together with Friederike Weil. In that train 1187 people met their deaths. There are no known survivors of that transport. It is distressing that the next day a Red Cross letter was returned to Isidor in Westerbork, with the annotation: further steps no purpose. Whether Isidor had survived the journey we will not know. All passengers of that train were sent to the gas chambers on arrival on May 7. Walter Calvary was allowed to stay in Westerbork longer than Isidor and Sophie, but was eventually taken to Bergen-Belsen. He died on the train from Bergen-Belsen to Theresienstadt in April 1945, on the way to the liberation, in the so-called disappeared train to Tröbitz.

When Isidor and Sophie were transported were asked, their daughter Edith (Settchen) was still in Westerbork, where she had also been taken.
Edith was actually the reason that they fled after the Netherlands. She had lived in Amsterdam since 1937. She left home early. After her school days in Bitburg she continued her studies in Saarlouis. After her final exams she was sent to Lausanne to a so-called finishing school. After her return, she married Otto Weil, a lawyer sixteen years her senior (born in Kirn on 15 July 1894 and raised in Meisenheim). Otto Weil had fought in the First World War as a German non-commissioned officer and after the war had completed his law studies with the 'Große Staatsprüfung' in 1922 and his dissertation at the end of 1923. As a war veteran, he was allowed to complete his studies accelerated. He then worked as an assistant judge and later as 'Syndikus' in the management of the company of Meno Lissauer and Bruno Griessmann at Elisenstraße 17/19 in Cologne. In 1926 he was registered as a lawyer at Elisenstr. 17 (thus his office at Lissauer). He was wealthy enough to buy a house at 37 Wiethasestraße in the Cologne district of Braunsfeld. The com-

The Jewish Council registration card of isidor tells the series of dramatic events leading up to the deaths of Isidor and Sophie It appears that attempts have been made to buy off an emigration to Argentina, through the bank Pferdmenges of Cologne. That was the house bank (von Oppenheim) of the company Oxyde, where Otto works. That was up to the Reichsbank, which had given permission. There was also an Argentinian visa. Otto will be in the Hollandse Schouwburg on 15 April. Walter Calvary, son of Cilly Lissauer and employed by the Jewish Council, mediated together with Hugo Weil, who was still living in Amsterdam. There is also the matter of a Puttkammer statement, so they had already paid to be on the so-called Puttkammer list. IzaakTheeboom, who works at the Jewish Council, passed this on. On April 23, negotiations with Puttkammer were still ongoing. But when a letter arrives on May 5, they have already been put on a transport to Sobibor. Isidor arrived in Westerbork with pneumonia.


15-4-43 Lvbb
1) Meier, Isidor
9-8-81 Pohlgöns v Tuyll v Serooskerken-
2) Meier-Meyer, Sophie Sara
12-1-90 Beurig (Saar)
15 APR. 1943 > Kuiteller/D: betr. 1) had zware longontsteking.
15 APR. 1943 > Kuiteller/B: Voor betr. loopt Bevrijden emigratie
verzoek via Bankfirma Pferdmenges, Köln. Rijksbank-
directorium ten Sperre "verklijt" hebben. Ook Argentijnsche
Immigratie vergunning aanwezig. Stukken volgen zoodra
Schouwburg) weer vrij
Brief 9935
16/4/43 LTL Hugo Weil Vechtstr 117 zal overleg
met Walter Calvary Puttkammer-
verklaring opsturen.
(doorgegeven door Theeboom)
17-4-43 < brief op 15-4-B. 60
23 APR 1943 > CA -> CA: pas na onderhoud a.s. Woensdag
kunnen onderhandelingen met Puttkammer
tot resultaat leiden
5 MEI 1943 > van Leeuwen/c: Rode Kruisbrief voor betr. 1)
7-5-43 < R-kr. brief retour. Verdere stappen
(rekwestdel. D.) geen doel.
corr. Weil, Vechtstr. 117 of Oxyde, tel. 49826, Asd

pany of Lissauer and Griessmann had a subsidiary in Amsterdam from 1923. Otto Weil started working for the Amsterdam branch at Rokin 9 in 1936. Working as a lawyer in Germany had now become virtually impossible for Jews. They were only allowed to work as legal advisers for Jewish clients. This enabled Otto to prepare for the emigration of his family and in-laws. Meno Lissauer, originally from Lübeck, had bought up many companies, including the company Marquart, which specialized in chemistry and the reuse of rare metals. His company quickly grew into an international company. In Amsterdam, the subsidiary went under the name N.V. Oxyde Maatschappij voor Ertsen enmetaal. In 1937 all activities of the Lissauer company were moved to Amsterdam. Aryanization began with the takeover of the Lissauer company Marquart in Bonn by the Degesch/Degussa company from Bonn (specialized in chemical processes for extracting met-

Edith, about 17 (from Arnold's album)

Arnold Meyer, possibly during his stay in England.

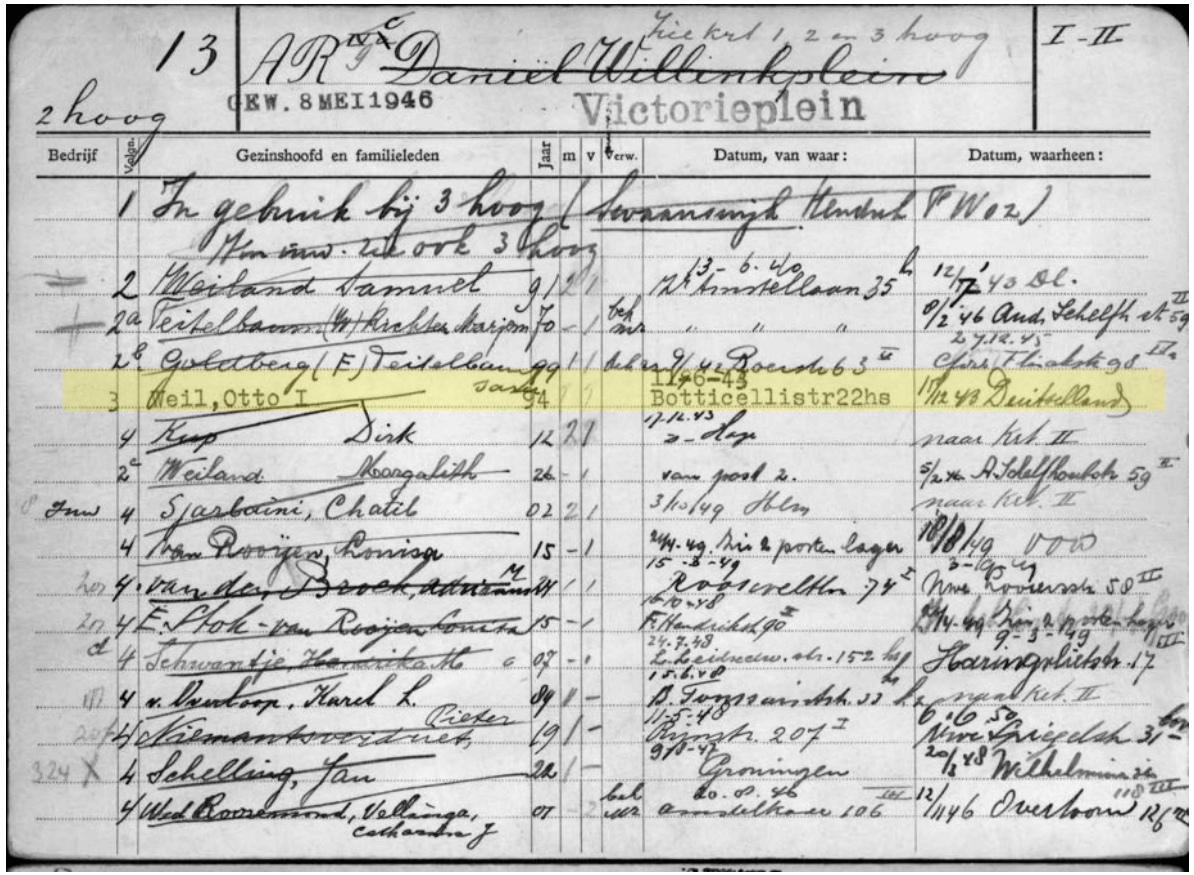
Otto Weil, Edith Meier's first husband (photo from Edith's interview for the Spielberg project). Otto's mother, Therese Schwarz was Amalia Barth, the older sister of Edith's uncle Isidor Barth. It is therefore likely that they were introduced to each other by the families.

als and later producer of Zyklon B, the gas used in the gas chambers) and Meno Lissauer moved to Amsterdam with wife Meta Rothschild and later to Wassenaar. Son Franz and daughter Hannah with grandmother were already there, as well as his partner Griessmann with wife Lilly and two sons Walter and Werner. They also went to live in Amsterdam South. The Lissauer family had a home at 4 Minervaplein and 180 Apollolaan (previously the home of Dr. Jur. Walter Rothschild, brother of Meta Lissauer and colleague of Otto). The Griessmann family lived at Verdistraat 10. All streets in the area were full of German-Jewish refugees. Otto Weil also registered in the Amsterdam population register in 1937, with his wife and child. From 26 October 1937 they became citizens of Amsterdam.
After their departure, other members of the Meyer family (Sophie, her husband Isidor, her son Arnold and her sister Elise) temporarily live in the house on Wiethasestrasse in Cologne.
On January 7, 1938, Otto Weil registered his permanent departure from Cologne with the population register. On September 28, 1938, he was suspended as a lawyer by the German Ministry of Justice, despite the conviction that the Amsterdam company Oxyde was important for the German economy. Germany's farewell was final. The family first lived at Botticellistraat 22 hs in Amsterdam.
When they came to the Netherlands, Edith and Otto had a son, Edwin Emanuel, born on October 21, 1934 in Cologne. In Amsterdam they had a second son, Ralf Jacob, born on February 4, 1938. When they lived in Amsterdam, Edwin first went to a Montessori school and, when Jewish students were banned from schools, to the Jewish school on the Jan van Eijckstraat, previously known as the first Dalton school and now the British primary school of Amsterdam (where he and his fellow students appears in a class photo, all with their star well sewn on the left side of their blouses).

Meno Lissauer was good friends with his bankers Friedrich Carl baron von Oppenheim and Robert Pferdmenges, who had replaced his former banker Louis Hagen (bank A. Levy) were followed up. Von Oppenheim was of part Jewish descent, but was of economic importance to the German government. Not only that, he also collaborated with the German Abwehr, Admiral Canaris' secret service. Thus he was in possession of a special travel pass for occupied territory, despite

The courtyard of the headquarters of the Sicherheitsdienst on the Euterpestraat (now a school again), a 5-minute walk from the Weil family's home. on Botticelli Street. There the fate of the Amsterdam Jews was sealed.

Botticellistraat 22, where Edith and her family lived, recorded in 2012.



13 2 hoog — Daniël Willinkplein — Victorieplein — GKW. 8 MEI 1946 — I-II

Volgn.	Bedrijf	Gezinshoofd en familieleden	Jaar	m	v	Verw.	Datum, van waar:	Datum, waarheen:
1		In gebruik bij 3 hoog					Bewaarsingel Utrecht	(WO)
		Kan ook 3 hoog						
2		Weiland Samuel	9				13-6-43 Amstellaan 35	12/7 '43 Dl.
2a		Teitelbaum (M) Kichler Marjem	70			bel		9/2 46 Aud. Scheltstr 59
2b		Goldberg (F) Teitelbaum	99			bel	9/4 Roerstr 63	27.12.43 Gerr. Thabstr 98
3		Weil, Otto I	94				11-6-43 Botticellistr22hs	17/12 43 Duitschland
4		Kup Dirk	12	2			17.12.43 2-dag	naar Kth. II
2c		Weiland Margalith	26	-	1		van post 2.	5/2 46 A.Scheltstr 59
Inw	4	Sjarbaini, Chatil	02	2	1		3 hs/49 Hlm	naar Kth. II
	4	Van Rooijen, Koninga	15	-	1		24.4.49. bis 2 porten lager 15-3-49	18/8/49 Vdm
	4	van der Broek, Abraham M	11					3-10-49 Nwe Rooversstr 50 III
	4	E. Stok-van Rooijen Louisa	15	-	1		F. Hendrikstr 90	2/4-49 bis 2 porten lager 9-3-49
	4	Schwantje Hendrika M	07	-	1		24.7.43 L. Leidsevw. 152 hg 15.5.48	Haringvlietstr 17
	4	v. Leeuwen, Karel L.	89		-			naar Kth. II
	4	Kleinmann-Koerdinet, Rieker	19		-		11-5-48 Amstr. 207 I	6/6 48 Nwe Spiegelstr 31
324 X	4	Schelling, Jan	22		-		9/10-47 Groningen	20/8 48 Wilhelminastr
	4	Wed Roozemond, Vellinga, Catharina J	07			bel	20.8.46 Amstelkade 106	12/1946 Overboom

Above the housing registyration card of Daniel Willinkplein 13, below a photo of the square in 1943. Number 13 is in the corner. Hugo Weil lived at number 15.

the Aryanization of his company (under his non-Jewish co-partner Pferdmenges, later financial advisor to Chancellor Adenauer). And so he would have been able to save Jews. He lost that freedom of movement, incidentally, after the assassination attempt by Von Stauffenberg in June 1944, when Canaris was executed as an accomplice. He barely survived his imprisonment.

It is rumored that Lissauer's friendship with Von Oppenheim his salvation. Von Oppenheim is said to have negotiated with the highest SS top in the Netherlands. This is Franz Lissauer's version for Yad Vashem and

Edwin Weil is sixth in the second row from the top of this 1942 photo of the second class of the Jewish school, the 1st Dalton School on Jan van Eijckstraat, within walking distance of Botticellistraat. (photo from Digital Monument)

Gathering place on Daniël Willinkplein. (Victorieplein) On the left of the photo, the trams are ready for transport on the Zuider Amstellaan (Rooseveltlaan)
On Sunday, June 20, 1943, a large raid took place on the last remaining Jews in Amsterdam South and in part of Amsterdam East. Germans, together with the Amsterdam police, closed all the streets and entered the houses to take the Jews to the assembly points. From the assembly points, people were transported by tram to the Muiderpoort station. They were transferred by train to transit camp Westerbork. Most of them then went to the extermination camps, such as Auschwitz-Birkenau, Bergen-Belsen and Sobibor.
The Rivierenbuurt was dropped off at the Berlagebrug, along the Ceintuurbaan and along the Rivierenlaan. One of the gathering places was the Daniël Willinkplein on the lawn in front of the Skyscraper - exactly opposite the house of Otto and Edith Weil! Other gathering places were: Olympiaplein, Sarphatipark and Polderweg. On that day, 5,550 Jews were rounded up and deported.
(Photo NIOD)

in a book about the history of the bank Sal. Oppenheim.

On 7 September 1940, eleven members of the Lissauer and Griessmann families left the Netherlands on a bus from the German Abwehr. Walter Rothschild, his wife Gertrud and children Anita and Richard had fled the Netherlands in time, Lissauer's son Franz was already in the US. Lissauer and Griessmann were able to sail to Brazil via Lisbon.

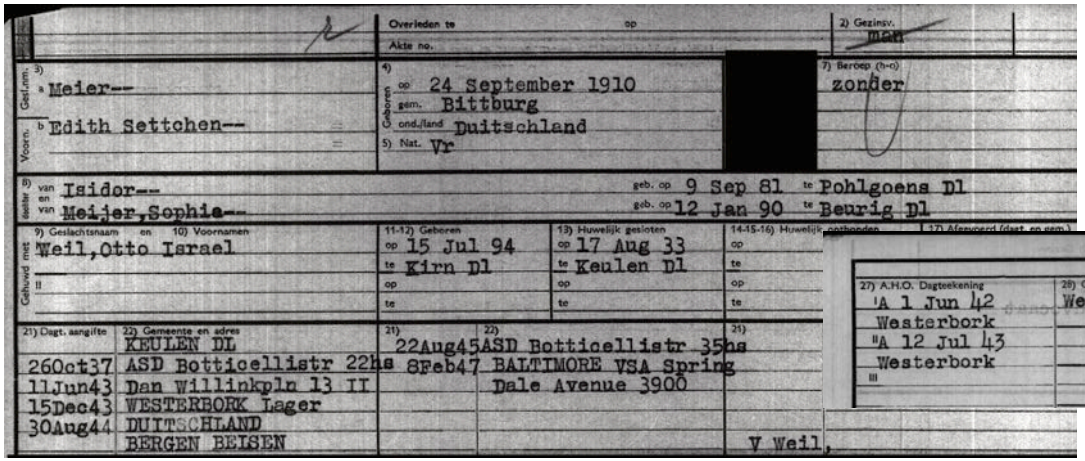
In reality, Meno Lissauer and Bruno Griessmann had already prepared their flight with Robert Pferdmenges in September 1939, when he had traveled to Amsterdam and agreements had been made to exchange the shares of Oxyde for freedom. to be transferred to him as a pledge. The Cologne Devisenstelle was aware of the transaction. Wodan Handelsmaatschappij N.V. at Schiedamsesingel 79b in Rotterdam was involved in those negotiations. Afterwards Wodan's director, Maurits Ernest Kronenberg, was considered politically unreliable by the occupying forces.

The bus with three German guards drove through occupied Belgium and France, were put across the Spanish border, after which they traveled by train to Portugal and boarded a ship for Brazil: the Lissauers eventually to New York and the Griessmanns to Rio de janeiro. Lissauer went on to expand the American branch in New York (the Associated Metals and Minerals, founded in 1927). A subsidiary was also established in Brazil, Metalora.

Lissauer had managed to channel a limited part of Oxyde's resources to New York. With that basis he was able to expand the company there.

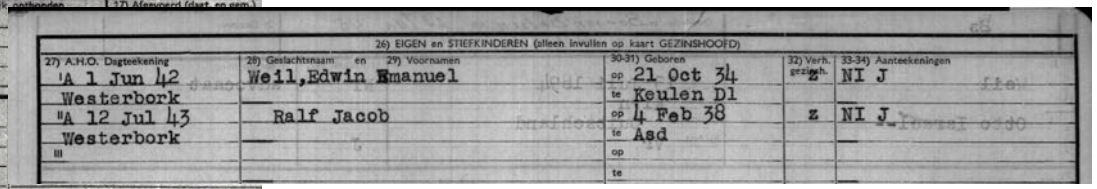
The feat of their flight did not go unnoticed by the secret service of the Dutch government in exile, as evidenced by a file in the archives of the Ministry of Justice.

From their refuges in Rio de Janeiro and New York, Bruno Griessmann and Meno Lissauer attempted to negotiate for the freedom of their relatives and associates who had remained behind. Otto Weil was one of them, as a relatively recent Swiss study (by Bettina Zeugin et al.) shows.



Overleden te op
Akte no.
2) Gezinsv. man
3) a Meier--
b Edith Settchen--
4) op 24 September 1910
gem. Bittburg
ond./land Duitschland
5) Nat. Vr
7) Beroep (h-o) zonder
8) van Isidor-- geb. op 9 Sep 81 te Pohlgoens Dl
en van Meijer,Sophie-- geb. op 12 Jan 90 te Beurig Dl
9) Geslachtsnaam en 10) Voornamen
Gehuwd met II Weil,Otto Israel
11-12) Geboren op 15 Jul 94 te Kirn Dl
13) Huwelijk gesloten op 17 Aug 33 te Keulen Dl
14-15-16) Huwelijk ontbonden op te op te op te
17) Afgevoerd (dest. en gem.)

21) Dagt. aangifte	22) Gemeente en adres	21)	22)	21)
	KEULEN DL			
260ct37	ASD Botticellistr 22hs	22Aug45	ASD Botticellistr 35hs	
11Jun43	Dan Willinkpln 13 II	8Feb47	BALTIMORE VSA Spring Dale Avenue 3900	
15Dec43	WESTERBORK Lager			
30Aug44	DUITSCHLAND			
	BERGEN BELSEN			V Weil,



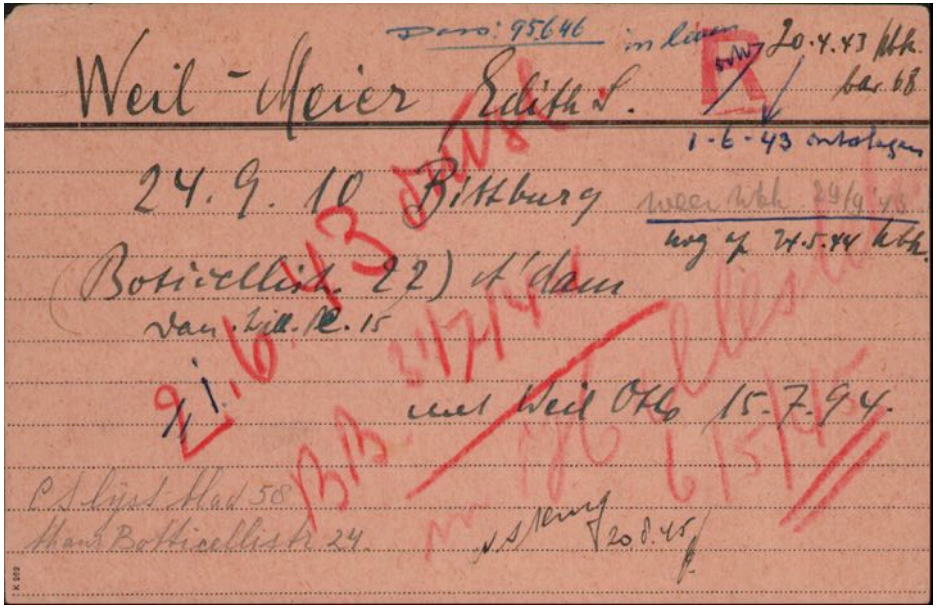
26) EIGEN en STIEFKINDEREN (alleen invullen op kaart GEZINSHOOFD)

27) A.H.O. Dagteekening	28) Geslachtsnaam en 29) Voornamen	30-31) Geboren	32) Verh. gezw.	33-34) Aanteekeningen
I A 1 Jun 42 Westerbork	Weil,Edwin Emanuel	op 21 Oct 34 te Keulen Dl	z	NI J
II A 12 Jul 43 Westerbork	Ralf Jacob	op 4 Feb 38 te Asd	z	NI J
III		op te		

On the left Edith's registration card in Amsterdam, which contains nothing about the period between April 20 and June 1, 1943, and below that the back of Otto's personal card, with deviating data for the children. The date of the return to Westerbork, December 15, 1943, has been officially set for all people who were arrested during the raid on September 29 and therefore did not sign out.

In August 1942, German banker Hans Kroch compiled a list of acquaintances and acquaintances of acquaintances trapped in occupied territories for whom family or friends were willing to deposit money or valuables in order to get them released. Otto Weil and his family appeared on this list, which Hans Kroch had handed over to the Swiss lawyer Arthur Wiederkehr when he had helped him to flee (leaving behind his wife who ended up in a concentration camp where she died).

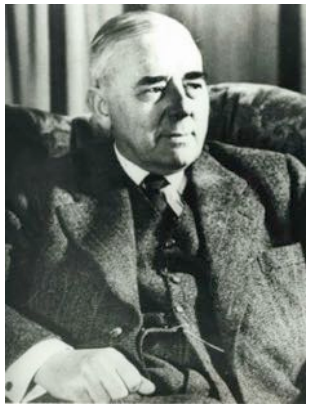
Arthur Wiederkehr laid the foundation of his later fortune with this human trafficking. He was blacklisted by the Allies as a human trafficker (but managed to have this deleted in 1946). He received commission money for every mediation. He is known to have 43 cases of mediation - it may have been more. He had contacts with highly placed Germans in the Netherlands and even negotiated with Adolf Eichmann. Wiederkehr was a very



Weil - Meier Edith S.
24.9.18 Bittburg
(Botticellistr. 22) Amsterdam
met Ned Ofg 15-7-94.

Edith's Jewish Council registration card with additional notes from the Red Cross. The red R stands for "returned". Diagonally in red, is Hillesleben, 6/5/1945, where she was liberated.

Edith was once arrested for not wearing the Star of David, she said in her interview in the Spielberg project. According to her, she managed to save herself with a story about chemically cleaning her coat.



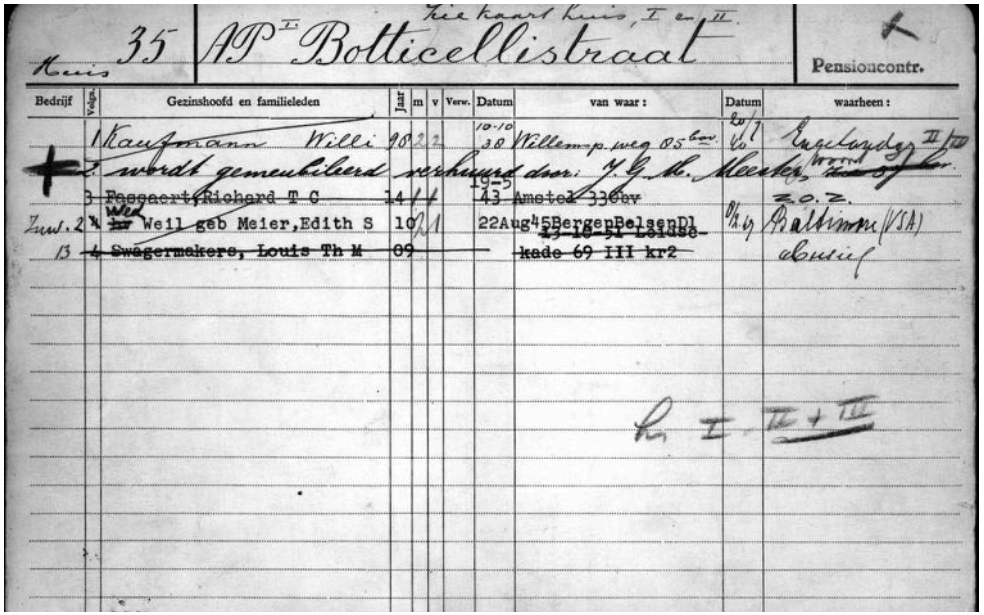
Links: Robert Pferdmenges, die na de oorlog vrijgesproken werd van heulen met de nazi's en zijn loopbaan als bankier en CDU politicus ongehinderd voltooide. Hij trok zich in 1947 uit de bank terug. De bank Sa. Oppenheim werd belangrijk voor de herstelbetalingen die uit Duitsland naar Palestina en later de staat Israël toevloeidden.
Baron Friedrich Carl von Oppenheim, the German banker who, according to Yad Vashem, helped the families Lissauer and Griessmann to flee in September 1940 and allegedly tried to rescue Otto Weil and his family in 1943. It is known that von Oppenheim worked for the German secret service (but in 1944 as a result of the failed assassination attempt on Hitler from the pardoned and ended up in prison). He continued his business after the war. Von Oppenheim was personally involved in the acquisition of N.V. Oxyde by the bank Pferdmenges and in 1943 in the Aryanization of the company as Possehl-Oxyde, with 25% of the shares for the Pferdmenges (von Oppenheim) bank.

Friedrich Carl von Oppenheim

House Loma, at De Lairessestraat 6, a stone's throw from the Concertgebouw, where Oxyde had taken up residence in 1940. In 1946 the company was active again at that location.

dark character. He was affiliated with Opus Dei and has worked with banker Calvi of the Banco Ambrosiano and banker Sindona, known for his ties to the Mafia. family, but also for Walter Calvary, his mother Cilly, the sister of Meno Lissauer, and other relatives who perished in camps such as Betty Kantorowicz-Lissauer and her husband (Sobibor), Dora Lissauer-Wisser (Westerbork), James Lissauer (Auschwitz) Caroline Lichtenfeld-Lissauer (Sobibor). Frieda Lissauer-Silberberg and her son Kurt (Auschwitz). The previous protection had turned into a deadly trap.
For the other employees of the Oxyde Company, a no escape either. About 90 former employees of Oxyde were left behind, of whom about 30 would survive the war. In its heyday, the company had 120 employees. The plaque commemorating murdered and fallen employees bears 52 names, including Dr. Jr. O. Weil. From the German invasion of May 10, 1940, the Meiers and the Weils were trapped. They witnessed the implementation of anti-Jewish measures. After the acquisition of Oxyde by the Pferdmenges bank, Oxyde's employees enjoyed the protection of a "Sperre", meaning that the Germans needed their knowledge and skills in the field of metals trading. They were then on a list of people who were not arrested until further notice. At that time there was also talk of "Rüstungsjuden", Jews who were useful to the war industry and were therefore temporarily kept working in a relatively normal way and also had an income from their work until further notice. Oxide worked for it Dutch National Office for Non-ferrous Metals, where a Reichsbeauftragte kept an eye on the matter next to the director.

During the spring of 1943, the operational leader of the Zentralstelle für jüdische Auswanderung Hauptsturmführer Ferdinand aus der Fünten gradually abolished all existing exemptions. The Weil family was arrested by the SS in the third week of April 1943 in their home. Edith arrived in Westerbork on April 20, 1943. The Sperre of the Oxyde Company was in the air. In her memoirs, Ellen Schwarzschild, the daughter of a commercial employee of Oxyde, described the course of events with the 'placing' of the Oxyde Sperre and the preparation of a transport list. According to Yad Vashem, Von Oppenheim would have tried to save Hugo Weil and his family from deportation at Aus der Fünten in 1943, but they confuse Hugo and Otto (After all, Hugo did not die in Bergen-Belsen as they report, he came back to the Netherlands and died in 1979). Their information does not seem to be well substantiated.
What is certain from archive material at the Bundesarchiv, in any case, is that the Oppenheim bank then under the name of bank Pferdmenges together with the Possehl company in 1943 completely aristocratic N.V. Oxyde and therefore had all the data at its disposal from the staff.
In the National Archives there is a file of the Treuhand in which the events are listed, the annual reports are summarized and the personnel list from 1943 can be



The housing registration card of Botticellistraat 35, with the date of Edith's departure for Baltimore on February 8, 1947.

The Amsterdam Botticellistraat in 2011. Front right the front door of nr 35 hs, where Edith took up residence on August 22, 1945 . On the left the even numbers with nr 22, where she used to live.

Edith moved into the house on the ground floor of Botticellistraat 35 after her arrival from Eindhoven. The previous residents had not returned: Johanna van der Hoop (Sobibor 21 March 1943) and Hermann Bermann with his wife Julie (Auschwitz 31 January 1944). (according to the back of the housing map from the Amsterdam City Archives shown here)

read.

In the Westerbork camp, the children Edwin and Ralf experienced all the teething problems that they had not yet had. At first they were together with Sophie and Isidor, who had been brought from Amsterdam to Westerbork in the same transport. But Edith's parents were put on a transport to Sobibor at the beginning of May, where they were killed on May 7, 1943.

On April 15, 1943, according to Isidor's map, Otto was in the Hollandse Schouwburg, but then came back free. He then found temporary accommodation with Hugo in his house at 117 Vechtstraat. On 9 May 1943 they left that house for the second floor at 15 Daniël Willinkplein. While Otto was still free for the time being, Edith and her children arrived on 20 April. 1943 in Westerbork and went to live in barrack 68.

On 1 June 1943 something unusual happened. Edith was temporarily allowed to leave the camp (so it says on her card and that of her children), although the Sperre van Oxyde had already been lifted for many Oxyde employees. On June 11, 1943, her family moved to Daniel Willinkplein 13 II (nowadays Victorieplein), right next to the house where Hugo Weil and his family lived. (source: Amsterdam City Archives, personal cards and housing card). This may have to do with the acquisition of Oxyde by the Pferdmenges bank: after the departure of Dr. Jr. Walter Rothschild, Otto remained as corporate lawyer and director. It was he who handled all the files in an orderly manner bank and the Possehl company could transfer.

Nine days later, on Sunday, June 20, 1943, a major raid took place, during which Aus der Fünten had Jewish residents from Amsterdam south-east and south rounded up at their residential addresses. More than 5,000 people were then arrested. The Daniël Willinkplein, where the two Weil brothers and their families lived, was a central gathering place. Rauter then came to inspect in an open car directly across from where the Weils lived. Otto's Red Cross card states that he arrived in Westerbork on 20 June 1943 and was assigned to barrack 68. And yet it apparently managed to get out again briefly. After all, his card says: again in Westerbork September 29, 1943. On that date he, together with Hugo Weil and his wife Hedwig and son Alfred, arrived in Westerbork. On September 29, 1943, the last major raid took place in Amsterdam. Then all exemptions were lifted. In addition to the families of Otto and Hugo Weil, so did those who had been exempt until then members of the Jewish Council ended up in Westerbork.

The municipal identity cards of Otto and Edith van indicate the registration date in Westerbork as December 15, 1943, but that date was used by the service for hundreds, regardless of their actual arrival in Westerbork. As a result, they were suddenly deregis-

The advertisement that Meno Lissauer and Bruno Griessmann placed in der Aufbau of 29 June 1945 when they learned of Otto's death Weil. Aufbau was the place to look for Jewish missing persons from Germany (in addition to the search service of the Red Cross).

Wir erhielten die erschütternde Nachricht von dem im Lager Bergen-Belsen nach tückischer Krankheit erfolgten Ableben unseres langjährigen Syndikus

Dr. jur. OTTO WEIL

Wir verlieren durch seinen Heimgang nicht nur den treuen, verantwortungsvollen Berater, sondern vor allem auch einen unserer besten Freunde, dessen vorbildliche Charaktereigenschaften ihn uns unvergesslich machen.

MENO LISSAUER; New York City . . ..
BRUNO GRIESSMANN; Rio de Janeiro

Juni, 1945.

Gesucht wird:

Gebühr 50c für Nichtabonnenten, 10c für Abonnenten des "Aufbau" u. Mitglieder des New World Club

Kolb, Familie, und **Hirsch**, Familie, von Kurt Behrens, 600 West 183rd St., Apt. 67, New York City (für Käthe Fries, Würzburg-Frankenwinheim).

Schwartz, Jacob (1942: 575 W 159th St., N. Y. C.), von Josias Glaser, 410 East 173rd St., Bronx 57, N. Y.

Lwisch, Deo, geb. **Swesawa** (aus Bukowina, fr. Wien, dann Antwerpen, dann New York), von Minda Schwarzbach, Kibuz Hagarni Ramanah, Palestine.

Kroner, Elsa (62 Jahre) und **Hannah** (32 Jahre) (aus Berlin, Augsburgerstrasse, Ecke Martin Lutherstr.) von A. Putzrath, 204 W. Grant St., Minneapolis 4, Minn. (für Ellen Callan).

Singer, Therese, geb. Springer (fr. Olmütz, CSR) von Rose Herlinger, 932 Oakdale Ave., Chicago 4, Ill. (für Grete Fleischner, England).

Hermann, Rsa, geb. Kaczer; und **Katz, Rosa**, geb. **Kaczer**; und **Kaczer, Jacob**, von Self Help, 139 Centre St., New York City 13 (für Isak Kaczer, France).

Birnbaum, Arthur, Robert, Leo (Lederjacken-Fabrik, N.Y.C.), von Ernst Posamentier, 2 Ellwood St., New York City (für Jack Birnbaum, Köln).

Blustein, Hirsch, Herschel), Radom, Polen, dann New York seit 20 Jahren), von Nichte Sara Blustein-Mehl, Kibbuz Misra, P.O. Box Afuleh, Palestine.

Californien), von Ralph Bennett (fr. Rudi Behusch), 2716 Glynn Court, Detroit 6, Mich.

Jawitz, Herbert (fr. Breslau-Berlin, vermutl. Palästina), von Erika Bennett-Behusch, 2716 Glynn Court, Detroit 6, Mich.

De Gant, Bernard (fr. 27 West 96th St., New York, für Fanny Berkovici); und **Schland, Heinrich** (Juwelier, geb. New-Sandez, Polen, jetzt New York, für Nichte Helen Hoffmann, jetzt Schweiz); und **Haas, Joseph** (geb. b. Lubaczow, Polen, kam um 1920 nach USA, lebt New York, für Vetter Familie Koppel, jetzt Schweiz), von American Friends Service Committee, 130 East 70th St., New York City 21.

Rothschild, Hugo (fr. Weinheim), von E. Joseph, 5331 Harper Ave., Chicago, Ill. (für Trude Baer).

Schewitz, Katy (Wwe. v. Heymann Schewitz) u. Tochter **Neomi** Bronx, N. Y.), von Bruder **Eugen Braun**, Tel Arsa, House Adaki, Jerusalem, Palestine.

Kosterlitz, Dr. Hans (wahrsch. New York), von Kurt Tischauer, Rue Vert 28, Bruxelles.

Reisler, Harry u. **Jenny**, geb. **Parnas** und **David** (zul. 84 Willet St., New York City), von Laura Korn, 121 Rue des Plantes, Bruxelles.

Weiss, Hans und **Dorf, Josef** (New York City), von Fritz Kohn, Manila P.I., General P.O., Poste Restante.

Meinzer, Amanda (aus Barmen), und **Levy, Frau Mary** (aus Forst), und **Pinner, Eugen**, Familie, aus Berlin), und **Joachim**, Min. Rat **Richard** und Familie (aus Berlin), und **Heller, Karl** und Familie (aus Amsterdam), von Eric Brauer, 51 West 97. St., New York City 25.

Weinstein, Leo und **Frieda** geb. **Rawitscher** nebst Sohn **Fred** (aus

Änne Meier, Edith's sister, was able to flee to Buenos Aires via Paris with her fiancé Rudolf Arndt.

Ralph and Edwin Weil after the war. They became exemplary students despite the missed school years.

tered ex officio.
On July 31, 1944, Edith, her husband and children in turn were put on the train to Bergen-Belsen in Westerbork (for the municipality of Amsterdam their deregistration date was August 30, 1944). Remarkably enough, in her testimony from 1994, Edith did not say anything about the episode at Daniël Willinkplein. Hugo Weil and his family were not deported to Theresienstadt until September 4.
Bergen-Belsen was originally a so-called Austauschlager, with the intention of exchanging Jews for German prisoners. It was no longer that way, as Edith also tells it, although Otto was put in the "Sternlager", where the prisoners who saw the Nazis as objects of exchange. She described the horrors of the camp in an interview for the Spielberg project. Otto, who had never done physical work in his life, had to do hard labor with the prisoners of the men's camp. The children stayed with Edith in a barrack that was full of Jews from the Netherlands (probably block 40). She started working as a cleaner of the barracks and was able to keep a grip on her life. She did everything she could to feed the children. The snapping of lice and fleas between their nails was one of the few opportunities for the children to play. Edwin had the misfortune to be susceptible to the prevailing diseases.
Edith wasn't sick for a day the entire time. The daily diet consisted of a watery soup and a piece of bread once every three days. Otto died starving and exhausted on the night of January 23 to 24, 1945. For him there is now a Stolperstein in front of the house on Wiethasestraße 37 in Cologne - and one in Meisenheim for Jacob Weil's former home.
Edith was allowed to visit him in the infirmary around early morning, just before his death. Edith and her sons survived, but Edwin had suffered from dysentery and typhoid (or typhus?) and suffered the consequences for the rest of his life. When the Allied troops approached in April 1945, some of the prisoners were put on trains to Theresienstadt camp, the rest had to march west on foot or stay behind in the camp. Edith and her children were allowed to go on the train. The prisoners, weakened as they were, had to walk about seven kilometers to the station. There were some old passenger cars and Edith was lucky enough to end up in one of those cars. She thus managed to rest the seriously ill Edwin in the luggage rack. At one point the train stopped and the SS guards ran off. In her interview, Edith gives no details, but she is on the list of prisoners from Bergen-Belsen who were liberated on 13 April 1945 in the vicinity of Magdeburg between Farsleben on the Elbe and Zielitz. The train was packed with about 2,500 prisoners. The Americans of the 30 th Infantry Division, 743rd Tank Battalion provided food and shelter for the liberated prisoners. They brought them to the town of Hillersleben, where there was a "Versuchsanlage" of the Wehrmacht and the fleeing German soldiers had left their homes behind.
Edith and her children were given shelter for a few

Photos of The train from Bergen-Belsen where Edith was in with Edwin and Ralf, stranded at Farsleben in Sachsen Anhalt, which was liberated by the American troops at Farsleben on April 13, 1945. The photos show that people wear their own clothes and not the well-known striped suits. (photos by George C. Gross, one of the liberators). In 2007 there was a reunion of liberators and survivors. There is now a monument in Farsleben/Hillersleben for the people who died shortly after their liberation (175 people). Edith was taken care of in Hillersleben.

days with a German woman in Hillersleben. They then traveled on to the Netherlands, where only the South had been liberated. First they could go to a farm in Brabant, then in Eindhoven. On September 18, 1944, Eindhoven was liberated, along with the whole of the southern Netherlands.
As early as January 1945, the Jewish Coordination Commission was set up in that city, which represented Jewish interests with the Dutch authorities. After the liberation of the North, this committee moved to Amsterdam. The Jewish survivors received a meager allowance, but Edith was able to manage with that for the first time. On May 6, 1945 Edith returned to Amsterdam. She was first taken care of at 24 Botticellistraat. On 22 August 1945 she found a rented house at 35 hs Botticellistraat, where Jewish people had also lived, but who had not returned. A Hungarian cartoonist and draftsman also lived in the house.
She reconnected with her uncle Julius who had lived in England since 1939 and her brother Arnold who had served in the US Army. They supported her as she prepared for her emigration to the United States, with Arnold providing an affidavit. First, Edith still had to be “de-hosted”. The Dutch government regarded Jewish refugees from Germany as Germans and made no distinction, so Edith also had to go through the merry-go-round of the Netherlands Management Institute (NBI). On 8 February 1947 she was deregistered from Amsterdam and on 24 February 1947 she arrived in Baltimore.
Meanwhile, Meno Lissauer had also learned about the death of his co-worker Otto Weil, as evidenced by an obituary in 'Der Aufbau' dated June 29, 1945. His business in the US was doing well and he had become a US citizen. As soon as Amsterdam was liberated, Lissauer Oxyde started up again. His partner Bruno Griessmann died on 6 October 1947 in Brussels during a business trip, aged 59. After the war, Meno rebuilt the company into a multi-national conglomerate that grew larger than before the war, together with his son Franz. After his father's death in 1958, Franz continued.
Hugo, Otto's half-brother, became an important player in the company that he set up with a few survivors almost immediately after his return from Auschwitz in Huize Loma. Hugo's wife Hede and son Freddy were murdered in Auschwitz. Hugo came back from Poland where he had survived as a forced labourer. In Eindhoven he met a young woman whom he last met had seen in Westerbork. They continued to live together in Amsterdam and had a son, Jack. Hugo and Ruth are buried in Muiderberg.
Oxyde later settled in the beautiful Hirsch building on the Leidseplein, exactly where Apple opened its store much later.
In the US Edith went to work as a baker's assistant and as a seamstress in a clothing factory. Arnold had been sent to England by his parents before the war and had managed to emigrate to the United States. In 1948 Edith remarried Joseph Lieber whom she had

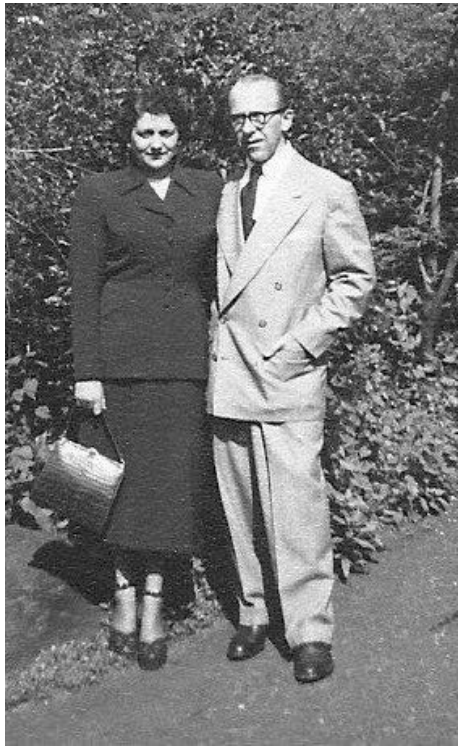
Joy and desperation after the liberation of the train from Bergen-Belsen.

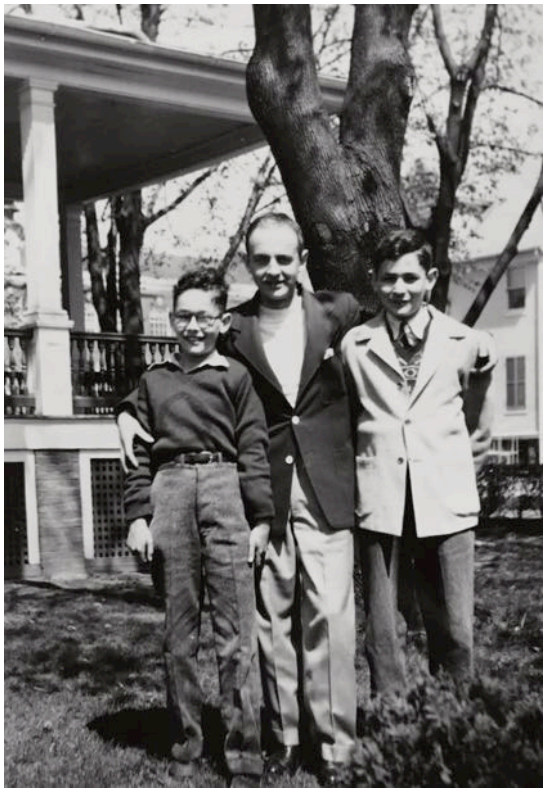
Wiethasestrasse 37 in Köln Braunsfels (street side), where Edith Weil lived before she left for the Netherlands and where her parents later lived when they left Bitburg before they left for the Netherlands. The house has remained almost unchanged (see left).

Artist Günter Demnig placed two Stolpersteine in front of the house: one for Elise Meyer and one for Edith's husband Otto. The date of Otto's flight is incorrect. In 1937 he moved to Amsterdam with Edith and their son Erwin, not in 1941.

met in the US. With her husband Joe she had a business specializing in children's clothing. Her children quickly picked up the language. In her old age she went to live in Tamarac, Florida where she died on February 20, 2002. Edwin died four years later, Joe Lieber in 2010, aged 97.

Edith and Joe in 1948



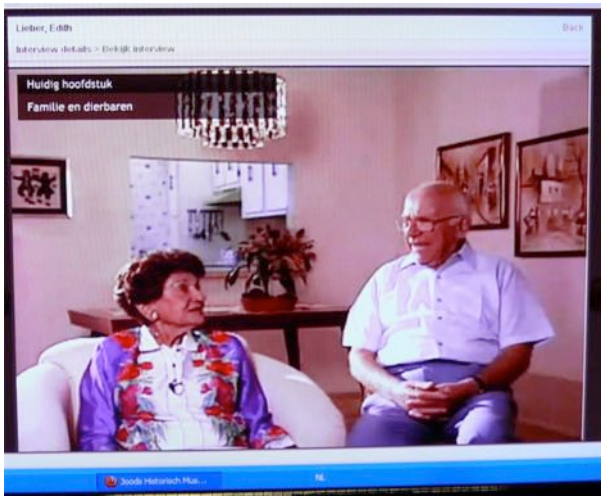


Edwin and Ralf with their uncle Arnold in America

Edith (then 84) during the interview for the Spielberg project

Änni Meier with her husband Rudolf Arndt and the children Robbie, Susie and Irene in Buenos Aires.

Ralf and Edwin Weil, in a photo Edith showed during her interview.
Edwin became an accomplished biochemist and Ralf a financial specialist. But Edith didn't get along with her daughters-in-law.



Edith and Joseph Lieber in 1994 when she told her story for the Spielberg project.

Gerard Verbeek, who ensured the continuity of Oxyde. First as a bookkeeper, then as chief of the financial department, during the occupation period at the Possehl-Oxyde as an Aryan procurator, after the war as an administrator during the restoration phase and after the restart as co-director, in charge of finances.

Oxyde and the 'metal Jews'

Oxyde was the company where Otto Weil (a cousin by marriage of Johanna Meyer) worked for. It played a remarkable role before, during and actually after the occupation.

The firm Oxyde for Ores and Metals was founded in 1923 as a trading company of Meno Lissauer and co. from Cologne. After the First World War, Lissauer's company grew into a multinational with Cologne as its home base. With the rise of National-Socialism, that home base was increasingly threatened, until in 1936 the situation became untenable. Lissauer chose to move the business from Cologne to Amsterdam, of course with the necessary buyout in the form of 'taxes'. Lissauer had to take out loans for this from the Oppenheim bank in Cologne. The entire top moved along, followed by the lower management. Like Heinz Lichtenstern, Lissauer's protégé, Otto Weil was sent ahead to settle matters and took up residence in Amsterdam. Lissauer had an uneasy relationship with the Third Reich. On the one hand, Lissauer & co was an example of an internationally operating Jewish company that, in the eyes of the Nazis, parasitized on the Herrenvolk. On the other hand, the German industry urgently needed supplies of non-ferrous metals and chemicals, especially for pre-war assignments. government. As a result, Lissauer received permission from the Cologne Devisenstelle to move its activities to the Netherlands, while at the same time, the bulk of its trade remained focused on the German economy. Thus, the interests of both parties were secured for a time. Oxyde's personnel were for the most part Jewish, most of them German-Jewish, some of Polish origin. The bookkeeper, later financial director Gerrit Verbeek was Dutch. Business went well between 1936 and 1940, although after the peak year of 1938, the growth stopped. The company employed approximately 120 people and had turnovers of tens of millions. The German occupation changed all this. The flight of Lissauer, Griessmann and their families in September 1940 (under German escort) was a turning point. The top had gone to Brazil and the US, leaving the shares in the hands of the bank Pferdmenges/Oppenheim. The sub-top had to take on the responsibility of navigating between the interests of the company and the protection of the personnel. This meant that they continued to do business with the Germans, henceforth as occupiers. In this, they did not differ substantially from other companies, as shown by the thousands of names on the list of the Zentrale Auftragsstelle, which was compiled by the economic investigators after the liberation. As early as July 1940, the Dutch metal industry had agreed to work for the occupying forces. Things were slightly different for Oxyde: the shares were in German hands. The German Verwalter Heinrich Strasburger ruled the roost. The Aryanization only had to be formally completed. Then the occupier started to focus on handing out so-called Sperren, the Oxyde employees were placed on a special exemption list. Some employees had a Sperre for two reasons: in addition to working for Oxyde, they also worked for the Jewish Council. In 1942, 22 people still worked for Oxyde in relative freedom. Their salaries were paid from a pot of undistributed dividends managed by Otto Weil. The Omnia Treuhandgesellschaft left the Aryanization of Oxyde to the bank Pferdmenges at the end of 1943, together with the metal trading company Possehl under the name Possehl-Oxyde. At a certain point, the Sperren had worked out: orders came from Berlin to round up Jews and cram them into the transit camps. But that also did not mean an immediate transit to extermination camps for everyone. The Jewish employees of Oxyde still present outside Westerbork were nabbed. But for some, another curious episode lay ahead. For the German war economy, metals were of crucial importance. Under the wing of Egbert de Jong, director of the National Office for non-ferrous metals, three 'metal Jews' were allowed to live, work and travel outside Westerbork under supervision to supply the camp with metals. This came at a time when the policy of purchasing metals on the black market, which had been carried out by Sonderbeauftragter Josef Veltjens and his associates under Göring's responsibility, was changing. As of October 1, 1943, the current affairs had to be settled. But the German war industry was desperately in need of metals and Secretary Speer tried in every possible way to obtain the necessary supplies, only partially heeding the ban on black market purchases. Oxide was counted among the 'legal trade' because the company had contracts with the National Office for Non-ferrous Metals. For example, ex-director Heinz Lichtenstern was allowed to do his shopping without the Star of David until he finally moved to Westerbork on April 30th, 1944, was imprisoned with his family by order of the Reichssicherheitsdienst. Oxyde had previously delivered wagonloads with metal waste and metal foil for the National Office for Non-ferrous Metals to the Westerbork camp via the Stinonferin foundation, where the material was sorted. After that, the camp was declared head 'Zerlegebetrieb' for all shot-down planes and other kinds of war scrap. Within the camp, groups of prisoners worked to sort metals and were protected from deportation. But that also came to an end. For the Oxyde employees still present in Westerbork, this meant transport to Theresienstadt or Bergen-Belsen. A better chance - but not yet certain - to survive. Leopold Oberländer, the first of Stinonferin's three metal buyers, remained in Westerbork until the liberation. And was subsequently arrested on suspicion of collaboration, but later acquitted.

Karoline, Julius, Max and other Meyer descendants in the diaspora

Karoline Meyer and Julie Alkan, still tight in the corset. From the archive of Paul Meyer.

Karoline Meyer and Adolf Alkan were married in 1904, she twenty-five, he twenty-seven.

After emigrating to the United States, Edith maintained contact with her aunt Karoline and his son Heinz (who was renamed Harry Alkan in the US) and visited each other.
Harry married in the US and had two daughters, Naomi and Marlene, with his wife Suzanne.
Harry Alkan and Johanna Schoemann kept in touch in writing. Karoline was the very last of Leopold and Johannette's children to survive. Before the war, Adolf Alkan and Karoline Meyer, the third of Leopold and Johannette Meyer's daughters, lived in Dillingen (Saarland, not far from Saarbrücken), where Adolf was a butcher. and cattle trader.
Max Meyer, one of Karoline's brothers (and therefore Nathan), also lived in Dillingen, who was married to Julie Alkan, Adolf's sister.
Karoline and Adolf were childless for a long time. Before their son Heinz was born, they had had a stillborn child. When Heinz was born, Karoline was already forty-four.
Karoline and Adolf's son Heinz went to high school in Dillingen before they fled. After his flight from Saarburg, Nathan had found refuge in Dillingen, which did not yet fall under the authority of Germany because it had a separate status under the mandate of the United Nations. But on 13 January 1935 the Saar referendum took place. The overwhelming majority favored Saarland as part of the German Reich. That was bad bad news. It was clear to the entire Meyer-Alkan family that they first traveled to Ettelbrück together with Nathan and later stayed in Luxembourg City

Karoline Meye-Alkanr with her son Heinz, later called Harry. Below Heinz with nephew Harald, son of Julius.

Max Meyer with his wife Julie Alkan as a young couple and below with their three sons Edgar, Walter (standing) and Leopold on his father's knee. (Paul Meyer archive). Max Meyer came out of World War I visibly battered.

where they lived at 24 Würth Paquetstraat. In 1941, the Luxembourg Jewish community negotiated with Adolf Eichmann for an emigration via Spain. They received visas from the American consul George Platt-Waller, who had to work overtime to get all the documents in order. Several sealed trains went to the French-Spanish border and from there people had to investigate further. For Caroline and Adolf emigrating was not an option because Adolf was already sick and weakened. Heinz received a visa and was among the “evacuees”. From Spain he managed to travel by boat to the United States on board the ship 'Ciudad de Sevilla'. The Jews of Luxembourg who remained behind were rounded up and taken to Fünfbrunnen, supposedly a home for the elderly. Fünfbrunnen was a monastery. The monks had to find another shelter and it became a concentration camp. Adolf was still busy there as a gardener. Karoline and Adolf were both deported to Theresienstadt on April 10, 1943 via Dortmund. Adolf died there on May 20, 1944. In January 1945, negotiations took place between Heinrich Himmler and Jean-Marie Musy, a former president of

Edgar's Bar Mitzvah certificate (Landesarchiv Saarbrücken)

Edgar Meyer, 1929

Above an obituary from the Jewish Veterans Association of which Max was a member. Below that the text of the board of the Jewish community, for which Max also held a position.

Nachruf.

Wir beklagen den Heimgang unseres lieben Kameraden

Herrn Max Meyer

Dillingen-Saar

Sein Andenken werden wir in Ehren halten.

Reichsbund Jüdischer Frontsoldaten e.V.
Ortsgruppe: Kreis Saarlouis.

Nachruf.

Mit tiefem Schmerz beklagen wir das allzu plötzliche Ableben unseres verdienten Repräsentanten

Herrn Max Meyer

Seine umfangreichen Geistesgaben, sein gesunder Rat, seine offene Hand haben an dem Aufbau und der Entwicklung unserer Gemeinde Unvergeßliches geleistet.

Mit seinem Namen ist unsere Gemeinde aufs innigste verknüpft. Das Andenken an diesen edlen und wertvollen Menschen werden wir in Ehren halten.

DILLINGEN, den 14. März 1930.

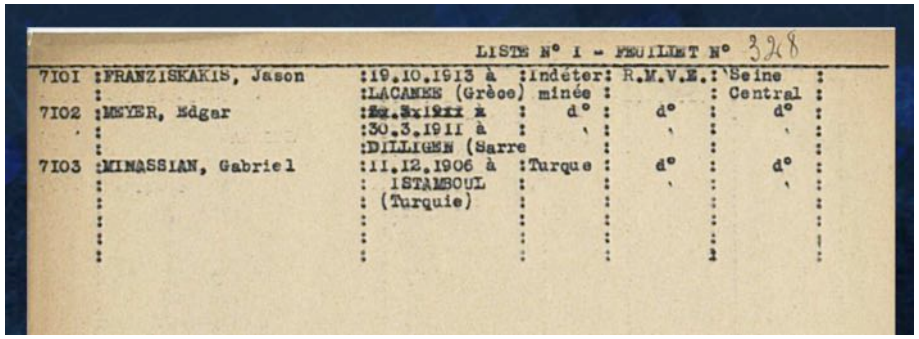
Vorstand und Repräsentanten der Synagogengemeinde Dillingen

Walter Meyer, in South Africa in 1942 and Leopold after the war.

Switzerland, to allow Jewish prisoners from Theresienstadt to take refuge in Switzerland in exchange for money. On February 6, 1945, 1200 prisoners from Theresienstadt traveled by train, accompanied by SS men, to Kreuzlingen, on the border with Switzerland. Caroline was one of them. Many people in Theresienstadt did not trust the offer to travel to Switzerland, thinking it was just another trap, but for those 1200 including Karoline, the risk was worth it and it saved them. The refugees were divided into different camps, Karoline ended up at Montreux, where she spent her quarantine period in the refugee camp of Tour Haldimand. It took a while before she had all the necessary emigration papers together. In June 1946 she arrived in New York. In the meantime, Heinz was already engaged. Karoline became American in 1952 and henceforth called herself Carolyn. She lived in New York not far from her son until her death in September 1971. She eventually received an annuity from the Wiedergutmachungs settlement. She also witnessed the birth of her granddaughters Naomi and Marlene. Harry died in 2003 in Palm Beach.

Max and Julie

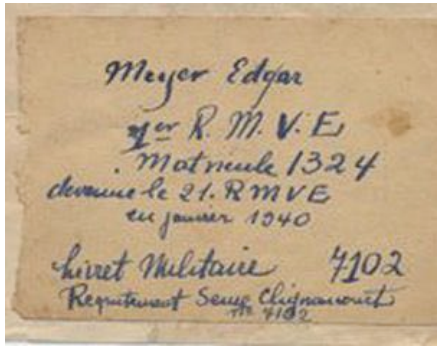
Max left his father's cattle business and married in 1907 in Dillingen with Julie Alkan. He had three sons, Walter, Edgar and Leopold. The eldest, Walter, was still born in 1909 in Beurig. The second, Edgar was



LISTE N° 1 - FEUILLET N° 328

7101	FRANZISKAKIS, Jason	19.10.1913 à LACANEE (Grèce)	Indéterminée	R.M.V.E.	Seine Central	
7102	MEYER, Edgar	30.3.1911 à DILLINGEN (Sarre	d°	d°	d°	
7103	MINASSIAN, Gabriel	11.12.1906 à ISTAMBOUL (Turquie)	Turque	d°	d°	

Edgar's call to the 1st RMVE September 1939 and the 21st. RMVE, January 1940



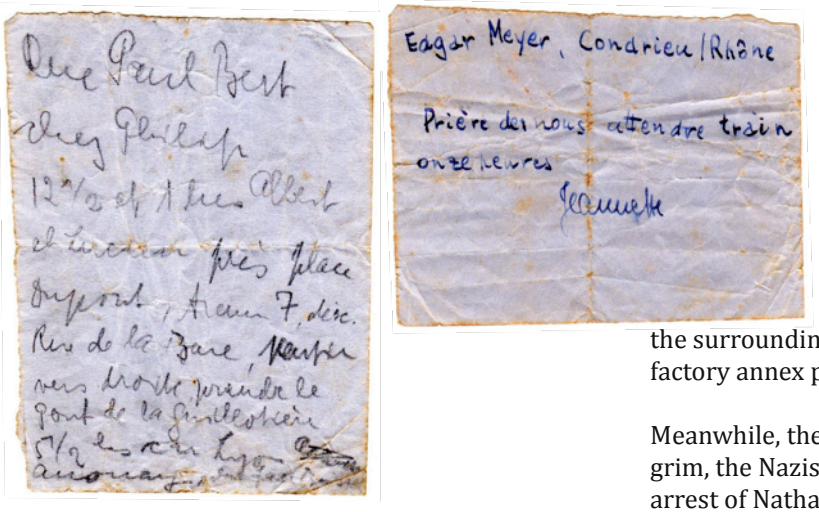
Edgar as GTE worker, 1941

born in Dillingen in 1911. During the First World War, Max was exposed to poisonous gases as a soldier at the front. After the war, Max and Julie had an after child, who was named Leopold, after his grandfather, who died three years earlier.
Max died in Dillingen three years before the Nazis came to power, probably from the effects of the poison gases.
In 1935, when the Saarland was annexed, Julie took advantage of the agreement that allowed Jewish citizens of the Saarland to move to France and take their belongings with them (their money had to be converted into French francs first). She first went to Luxembourg with Karoline, Adolf and Nathan. She then stayed for a while in France in Soisy sous Montmorency. Her brother Max had already settled in Paris. Her eldest two sons, Walter and Edgar, were able as youngsters adults stand on their own two feet. Leopold, born in 1919, was still too young for that. As a widow, she had to keep her head above water. She managed to escape to South Africa before this became impossible. She took Walter and Leopold with her.

Edgar

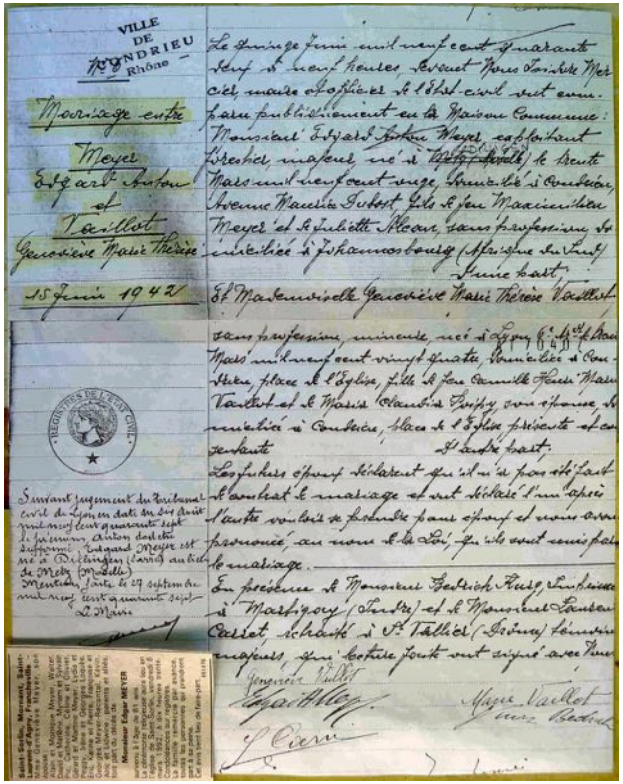
Edgar is a different story. In fact, Edgar was never able to experience his father as a normal father.
Why Edgar was sent to boarding school in Gagny when he was 12 we don't know. He remained there until 1926, but did take his barmitzvah in Dillingen.
After obtaining his diplôme d'instruction primary élémentaire, he was taken back to Dillingen, but then sent back to Sarbrücken to attend a secondary trade school there. When he was 17, he was expelled from there because of his age (his stay in France had cost him a year or more of German education). He then worked as a salesman in various Jewish department stores, first in Saarland, then in Kassel and finally in Dusseldorf.

All in all, he experienced little family life in his childhood. At the death of his father he was 18. The inheritance included several houses in Hüttenwerkstrasse in Dillingen, including a cinema. Max thought he had arranged the livelihood of Julie and their sons well. (we took pictures of those houses in Dillingen). He had no way of knowing that they would have to flee.
In 1932, Edgar was working at a branch of one of Germany's largest (if not the largest) department store, Leonhard Tietz.
Then something traumatizing happened. He was attacked with knives by two SA men in the street and barely survived. He underwent multiple surgeries and was hospitalized for 6 months. After his discharge he had not fully recovered and had to be nursed further in Dillingen. That cost him his job. The event has deeply affected him, nowadays we would speak of PTSD.
In September 1933, so quite shortly after the Hitler's power triumph and before the Saar referendum, he left for France and worked here and there in Paris and



The note written by Myriam's mothe Johannar in her haste to find her way from Lyon to Condrieu, where her parents were staying.

Bridegroom Edgar and bride Geneviève Vaillot in Condrieu; Edgar under the name of Anton Meyer, born in Metz.



Wedding act of Edgar and Geneviève

the surrounding area in a laundry and a packaging factory annex printing house.

Meanwhile, the situation in Saarland became more grim, the Nazis quickly gained ground. Then came the arrest of Nathan and his flight to Saarland in October 1934, especially to Dillingen where he could count on his sister, brother-in-law and sister-in-law. After the Saar referendum in January 1935, they all decided to leave Dillingen. Nathan went with his sister Karoline, brother-in-law Adolf and their son Heinz to Ettelbrück in Luxembourg. (Adolf and Karoline later lived in Luxembourg City and were deported to Theresienstadt, where Adolf died. Karoline moved from Switzerland to Heinz in the US).
In 1934-1935 Julie traveled back and forth to France (Soisy-sous-Montmorency where Edgar lived) then briefly to Ettelbrück, and finally back to France. At my uncle Ernst's wedding and his wife Trude in November 1935, Nathan and Hedwig (then released from Cologne prison) were with his sister Karoline and her husband Adolf, but Julie was not. That was one of the last reunions. (The last was the barmitzvah of Harald, Mimi's uncle in Berlin in 1938, but Nathan was not there). Julie followed a different route with Walter and Leopold. Because of their emigration to South Africa, they experienced less misery.

Until 1939, Edgar was able to stay more or less normally in France. When his mother and two brothers managed to emigrate to South Africa (I think 1937, but it may have been later) he stayed in France. We don't know why he stayed behind, but he was a loner anyway.
In September 1939 he was arrested because he was considered a German since the annexation of the Saar, after a decree issued on September 1, 1939. Like other young detained Germans he was given the option to volunteer in a foreigners' camp regiment (1er Régiment de Marche de Volontaires Etrangers), which he did. At the outbreak of the war, the regiment (which had been renamed) was hardly deployed and then disbanded fairly quickly. Like other foreigners, Edgar was transferred to a "Groupement de Travail pour étrangers" (GTE for short), an invention of the Vichy regime to imprison young foreigners in camps and make them do forced labour. That was near Condrieu, not far from Lyon. We don't know exactly where yet. The detainees did work outside the camp and at some point Edgar seized the opportunity to break out. He hid in the woods for a while under appalling conditions and was fed by people in the area. One of them was Paul Villot and that is how Edgar met Paul's sister, Geneviève, who was eighteen, exactly thirteen years younger than Edgar. They got into a relationship, but got married because of the situation of Edgar as a German refugee is not included. Until he got the idea to “organize” identity papers under false pretenses. His identity became Anton Meyer, born in Metz (Lorraine). At the municipality of Condrieu he insisted that due to wartime circumstances (Lorraine and therefore Metz had been annexed in the

Edgar as a market vendor of household goods

Edgar's children

meantime) he could not obtain an extract from the civil registry. Edgar and Geneviève got married on June 15, 1942 in Condrieu with Edgar's false papers, also in the church, because that was how it belonged in his wife's family. Edgar worked as a handyman, among others for the municipality. His mother-in-law owned a grocery store. Somehow he had kept in touch with Nathan. At the end of August 1942, Nathan and Hedwig fled to avoid being caught by the Vichy police during the infamous raid of August 26 in the Lot-et-Garonne. They came knocking on Edgar's door. He helped them in Condrieu to obtain false identity papers.

After the two brothers deported from Myriam's mother (Ernst at the end of July 1942 with Trude and Siegfried at the beginning of September 1942) and my grandparents Schoemann at the end of September, my parents left for Switzerland with Guy and Doris, with a stopover in Lyon and a meeting in Condrieu (my mother has kept the note with the note about the route to Condrieu). When my mother had to give information about her family in Rivesaltes, she indicated that her father and mother lived in Castillonès, although she knew, of course, that they lived in Condrieu. She didn't want to give away their actual address. Edgar not only provided custom identity papers for himself, but also for his uncle Nathan and aunt Hedwig. The address on Nathan's ID was Condrieu-La Maladière. Edgar lived there, rue Nationale 107. In March 1943, Alain was born, the first of 5 children. The others are Myriam in 1945 (who died in 1998), Gérard in 1947, Irène in 1948 and the descendant Françoise in 1959). They were raised Catholic, with everything that goes with it. Their grandmother's shop was diagonally opposite the church. In Condrieu, Edgar remained a German. And in fact he did not succeed in obtaining French nationality. That also had to do with his false papers. He had committed a crime, forgery. His correct first name and place of birth had to be corrected by the judge. He failed to fully use his status as a refugee facing death threats to defend himself. Legally, he was already in France before the 1935 Saar referendum, not as a result of the Nazi annexation. And during the war he had not been persecuted as a Jew. His brothers and mother, meanwhile, were South African.

In Edgar's naturalization attempts, it didn't speak for him that he had committed forgery and had quite a bit of trouble with the tax authorities. The inspector had even threatened him with deportation, since he still was a foreigner. His inability to handle money and to plan for the long term also played a part in the argument he got into with his mother and his brother Leopold. In 1949, there were four real estate lawsuits in Dillingen. Julie received some compensation (and high attorney fees). She had authorized Edgar. How it came about is difficult to reconstruct, but he owed her large sums of money that he could not pay back, as he lived from day to day and also lent money to others when he had money. He also lived for a while in a large house in a castle, which was originally rented by his mother. That litigation lasted until 1957, but in the

The last great family reunion in Berlin, Harald's bar mitzvah in 1937. He is in the middle between his parents. His grandparents Leon are sitting next to Ilse. Only a few people from the Meyers could come: Sophie with her husband Isidor, Rosa and Elise from Bitburg. Daisy is sitting on the floor. In the front is probably a faithful housekeeper.

meantime Edgar had been declared bankrupt. Alain witnessed twice that the bailiff emptied the house and the family was left with practically nothing.

Julius

Of the three sons of Leopold Meyer Sr, Julius was the most adventurous . After his return from the war, he left Beurig for Berlin and found work in the clothing industry. He worked at the Reich und Baehr clothing company, which later became Julius Meyer Kleider. He married Ilse Leon, who came from an established family of Jewish confectioners. He visited the family from time to time and then came to the province as a Berliner with his luxury car. This is how the children Daisy and Harald met their cousins. Harald was allowed to ride around Bitburg with his somewhat older cousin Arnold on the back of a donkey, accompanied by their childless uncle Isidor Barth. Harald's bar mitzvah in 1937 was the last major festive occasion for a family reunion, which could not be attended by everyone because some were on the verge of emigrating or had already left. Julius and Ilse stayed as long as possible, but sent Daisy and Harald to England in a Kindertransport. They were able to reach England in the nick of time. That was quite a turn for them. Ilse, who was used to have a nanny, a driver, a gardener and a cook, had to learn a cook. She later recounted, "I couldn't even boil an egg".

Julius, Daisy, Ilse and Harald Meyer in front of the West London synagogue, shortly after the war. In London, Julius built his own company again, by the company R.T. Durant in central London
Daisy and Harald had arrived in England before Julius and Ilse, on a children's transport.
Below: at the wedding of Daisy with Henry on September 5, 1954, Myriam was maid of honor. The Meyers were photographed in Julius and Ilse's garden.
For Julius, as the boss of a clothing workshop, good clothing was a matter of course.

Above: Lotte with her mother Lilli and her brother Walter. Below: Walter, father Carl Brück - brother of Emma Schoemann -, mother Lilli and on the right Lotte. (photos own archive)
Including Walter and Lotte in 1935 in Bingen (photo archive Gertrude Stone)

From Bingen to Auschwitz via Wieringermeer and Amsterdam

Lotte (or Lotti, as she was affectionately called) Brück was a first cousin of Ernst Schoemann. Her father was a brother of Emma Schoemann, née Brück (grandmother of Myriam). Lotte is the only one of Max and Clara Brück's grandchildren who did not survive the Second World War, because she stayed in the Netherlands. Her brother Walter seized the last chance to travel to Palestine. That's why her story is here.

Lotte (also called Lotti) was born on July 11, 1922 in Bingen and according to the official sources died on September 30, 1942 in Auschwitz, aged twenty.

Lotte's grandparents were Max Brück (1845) on the paternal side and Clara Dahlsheimer (1843) from Alsenz, on the maternal side Emil Natt (1859) and Bertha Strauhs (1866) from Langenlonsheim, which is just like Alsenz a wine village.
Her father was Carl Brück (Alsenz 1874) one of the brothers of Emma Schoemann, co-partner of the wine trade I. Brück u. Söhne at Gaustraße 14. In Bingen, apart from Carl, lived his brothers Ludwig and Alfred and the cousins Roos. Lotte's mother was Elisabeth (Lilli) Natt (born in Langenlonsheim ,1892). Lotte's older brother Walter was born in Bingen in 1919. Her grandmother Clara, who moved to Bingen when she became a widow, had already died in 1923. The Brück family had left Alsenz. Lotte is described by her childhood friend as a balanced, serious girl. She was interested in Zionist ideas and participated in Zionist activities.

On 13 Feb 1939 Lotte left for the Netherlands where she would follow a course in the Werkdorp Wieringen on the Nieuwe Sluizerweg A17 in Slootdorp. The CJV (Jewish Refugee Committee) placed young refugees in the 'Werkdorp' in Wieringen, where from 1934 on an area of 300 ha. 16 to 25 year olds were training in agriculture and horticulture with a view to emigration to Palestine.

In 1934, an agricultural training center was established in the Wieringermeer, near the village of Nieuwesluis, to receive German refugees between the ages of 18 and 24. Gertrude van Tijn was co-founder and secretary of the Werkdorp. She worked together with the Jewish Labor Foundation, which was in charge of the working village. Officially it was called 'Work Village of the Jewish Labor Foundation'. The village was given the status of a hachshara institution, which gave the students the opportunity to emigrate to Palestine after their education.
On October 29, 1939 Lotte's father Carl (65) died in Bingen. He is buried there. Lotte is then 17. Her mother is left alone and has to share the house at Adolf Hitlerstraße 31 with others as “Judenhaus”. On March 20, 1941 the labor camp was evacuated. Lotte was among the 60 people who were allowed to stay after the evacuation (her cousin Bernhard Natt later spoke extensively about the time he spent in the working village).
Between 18 and 26 July 1941 the move to Amsterdam follows. The Werkdorp Wieringen was finally closed

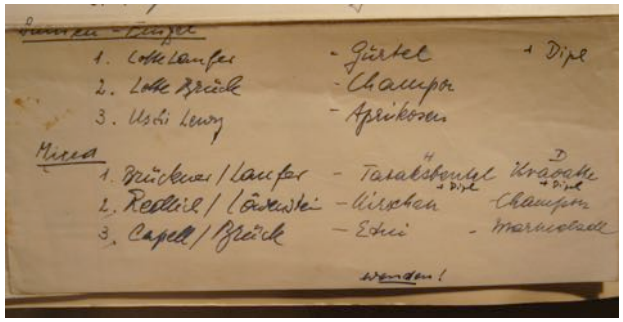
Lotte in May 1938 (photo archive by Gertrude Stone). This is what she looked like when she arrived in the Netherlands. (received from Beate Götz from Bingen)

Old photos of the trainng farm..
On April 17, 1945, the dike of the Wieringermeer was blown open in a revenge action by the Germans, who were losing the war. A large part of the polder was flooded. Crops and buildings were destroyed. After the war, the holes in the dike were closed.
A film of the opening of the working village has also been preserved. The building in the foreground has disappeared.

in August 1941. On June 11, 1941, a raid took place in Amsterdam South. The occupier used sabotage actions to motivate this action. Fearing reactions like in February, Willy Lages decided not to organize street raids, but to collect the victims from their homes. Under false pretenses, he asked the Jewish Council for the list of names and addresses of the students of the Jewish Werkdorp in Wieringermeer, who had been summoned in March 1941 to: to come to Amsterdam. They would now be allowed to return. Because many students did not trust the case and went into hiding, too few people were picked up and raids still took place in cafes and Jewish sports clubs.
On July 26, 1941, the move to Euterpestraat 80 hs (nowadays Gerrit v.d. Venstraat) was recorded. The main resident is Friedrich Nathan Spanier, distant relative through his wife Franziska Jungbluth and also distant cousin of Emma Brück's husband Siegmund. Friedrich and Franziska ran a kosher boarding house.
On August 1, 1941 Lotte reports the theft of a hair typewriter brand Triumph from the attic room of her house at Euterpestraat 80, between July 27 and July 31 (so immediately after her move) Stated profession: housekeeper. Her address was known to the municipality. On 30 September 1941 she received an identity card (source Amsterdam City Archives - PB 11673).
In Bingen, on March 20, 1942, the remaining Jews are rounded up and deported. Her mother Lilly is, 49 years old - date according to the official sources - taken to the ghetto of Piaski (twenty kilometers south of Lublin) via Mainz-Darmstadt as number 46 on the list., arrival probably 25 March. Apparently she was able to send a postcard. Lotte still believed that she worked in a hospital and was doing well..
Until June 12, 1942 Lotte still had a bicycle. Then it was stolen on the Beethovenstraat in front of the milkman's shop.
On July 15, 1942, Lotte is part of the first transport from Westerbork to Auschwitz. "*About three hundred women were selected for employment in Auschwitz. They were given camp numbers 8801-8999 and 9027-9127.* " Given the date of Lotte Brück's death, she was one of them. Her name appears on Liste A Nr. 11 Judentransport aus den Niederlanden - Lager Westerbork- am 15. July 1942..

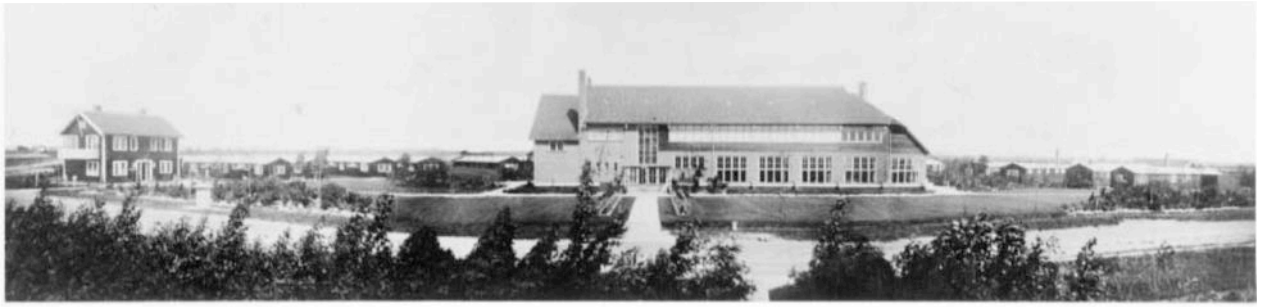
The deportation of Jews from Amsterdam to Westerbork began in the night of 14 to 15 July 1942 and the

The back of the main building of the working village. The structures at the back have disappeared.



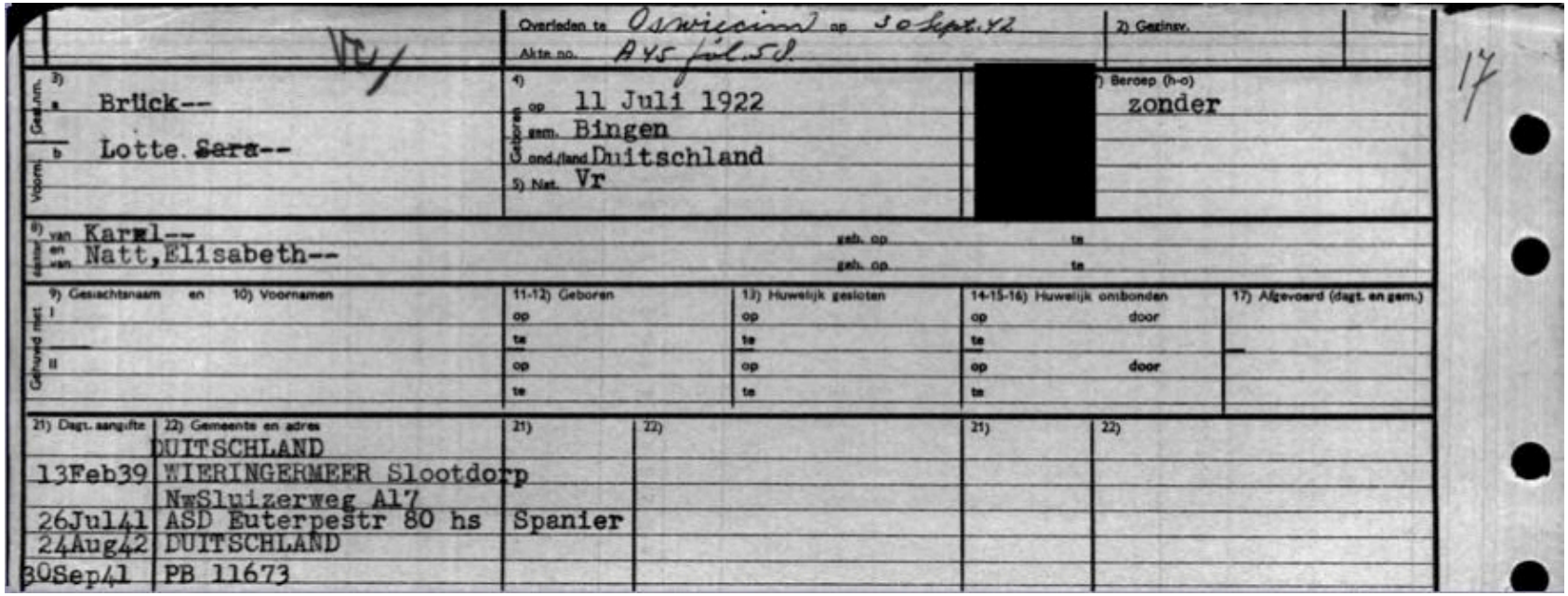
Lotte participated in the table tennis tournaments in the working village (from Julius Reutlinger's album)

The main building of the agricultural training centre of Wieringermeer, on the left the later demolished building.



first transport to Auschwitz left the next day. Number of deportees: 1135 people. Arrival at Auschwitz 16./17. July 1942. The first deportation train with 1,137 victims left Hooghalen for Birkenau.
The personal card shows 24 August 1942 as departure for Germany, which therefore differs from the data from Westerbork. September 30, 1942 is the day on which Lotte officially died in Auschwitz (so it says on the personal card (where the Polish name Oswiecim is recorded).

Lotte's registration card in the Amsterdam city archives dam



Overleden te Oswiecim op 30 Sept.42
Akte no. A45 fol.50.

3) Gesl.nm. a Brück--
Voorn. b Lotte. Sara--

4) Geboren op 11 Juli 1922
gem. Bingen
and./land Duitschland
5) Nat. Vr

6) dochter van Karel--
en van Natt, Elisabeth--

7) Beroep (h-o) zonder

17

Gehuwd met I
II

9) Geslachtsnaam en 10) Voornamen

11-12) Geboren	13) Huwelijk gesloten	14-15-16) Huwelijk ontbonden	17) Afgevoerd (dagt. en gem.)
op	op	op door	
te	te	te	
op	op	op door	
te	te	te	

21) Dagt. aangifte	22) Gemeente en adres	21)	22)	21)	22)
	DUITSCHLAND				
13Feb39	WIERINGERMEER Slootdorp NwSluizerweg A17				
26Jul41	ASD Euterpestr 80 hs	Spanier			
24Aug42	DUITSCHLAND				
30Sep41	PB 11673				

Liste A Nr.11.

Judentranspost aus den Niederlanden - Lager Westerbork -
am 15.Juli 1942.

Name$(bei Frauen auch Geburtsname)	Vorname:	Geb.Datum:
Driels	Else	
Steinweg	Margot	
Moses	Kurt	6.12.04
Herz	Johanna	14.1.05
Lomas	Chaim	
Lomas	Roesel	
Lomas	Juda	
Prager	Kurt	27.6.03
Schlomiuk	Ernst	
Schueftan	Alfred	
Brueck	Lotte	11.7.22
Englard	Bertha	
Meyer	Ruth	
Herz	Gert	
Mechlowitz	Isidor	
Fischer	Trude	
Fischer	Walter	5.6.05
Mendel	Lieselotte	
Tugendreich	Heinz	5.12.03
Tugendreich	Frida	23.2.06
Stamm	Erich	
Stamm	Rudolf	16.2.03
Stamm	Else	18.2.06
Neufeld	Paul	24.1.02
Neufeld	Charlotte	
Cahn	Jettchen	
Metzger	Hedi	
Hochherr	Lieselotte	
Hochherr	Heinrich	
Horn	Karl	23.5.06
Schmitz	Hilde	
Simon	Hilde	
Koesters	Hildegard	11.9.06
Schlesinger	Elli	
Schlesinger	Kurt	

The transport list from Westerbork of 15 July 1942 with Lotte on it (eleventh line) (source: NIOD)
The list includes more former residents of the Wieringermeer. They were arrested because Klaus Barbie had received the list of the residents of the Wieringermeer hachschara who had moved to Amsterdam.

Klaus Barbie, later nicknamed the butcher of Lyon, who obtained Gertrude van Tijn's list of young people from Wieringermeer under false pretenses and had them deported.

Bernhard Natt over zijn nicht Lotte

Bernard Natt, cousin of Lotte Brück on his mother's side (the Natt family from Langenlonsheim), had come to the Wieringermeer working village since 1938 - earlier than Lotte. He survived the war and Auschwitz and told about himself and Lotte (this has also been published in book form). Here's an excerpt. It is the only first-hand account of Lotte's life in the Netherlands after the departure of her brother Walter to Palestine. He sets it against the background of events in the Netherlands.
He has since died in Israel, where he had emigrated. His story gives a better idea of the living conditions in the Werkdorp and in Amsterdam, as well as his own vision of what was going on.

Bernhard Natt, Lotte's first cousin and co-resident of the working village. Photo from Julius Reutlinger's album.

Bernhard Natt was born in Frankfurt-am-Main in 1919. The liberal-Jewish family lived in the affluent neighborhood of Nordend. Two of the three sons of doctors went to the select Musterschule and one to the Adlerflycht school. Bernhard Natt had to leave the Musterschule before his final exams because of the increasing anti-Semitism. He then followed a cabinetmaker's training in the Bockenheim district to prepare for emigration. In his spare time, he joined the left-wing Zionist youth group "Werkkleute". During the so-called Kristallnacht he hid in the Taunus and then fled to the Netherlands. Later he lived under an assumed name in the Ruhr area. However, he was arrested and sent to Auschwitz. There he barely survived several medical experiments. After the liberation he returned to the Netherlands via Prague. As a result of the hardships in the camp, he was seriously ill and spent several years in sanatoriums. He later moved to England and then back to Israel. In the first part of his autobiography he tells what it is like to be excluded from the own national community that Germany became in 1933. From the perspective of a well-educated young German, he describes events that nevertheless do >>

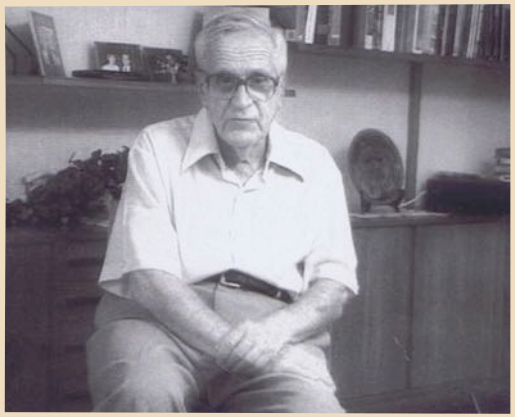
Il crossed the border into Holland. My family in Holland, uncle Bernard Schuster and aunt Roeschen were waiting for me in Amsterdam when the train arrived. Temporarily I stayed with them in their home in Hemsteede. Of course everybody was very upset about events in Germany, especially Jews. - After a few days I entered the Hachshara and training center „Werkdorp Nieuwesluis" in the north of Holland in the Arieringermeer for which I had applied in Frankfurt. This was a large training center for young Jews from Germany and Austria. Its purpose was to train for work in agriculture, gardening and trades, mainly carpentry and metalwork. Werkdorp Mieuwesluis was situated in the north of Holland, in the Wieringermeer-polder. „Polder" means land recovered from the sea by building dams and then pumping out the water between the dams. Such land is below sea-level. Large parts of Holland are polders recovered from the sea in the past, and they are now very fertile land for agriculture and gardening. The Wieringermeer-polder is land that during the 1930s was recovered from the Zuiderzee after a 30 km long dam, the „Afsluitdijk" had been built to separate the Zuiderzee from the North sea. The Afsluitdijk connects the provinces North Holland and Friesland. The Werkdorp was situated on such polder-land. As this land had only recently been reclaimed from the sea, to make it suitable for agriculture the salty layer on top of the soil had to be removed and instead normal soil, brought from somewhere else had to be placed on it.
During my first two or three months I also did this work, digging and removing salty earth. Later I was working in the cabinet-maker's workshop. There were approx. 360 people in the Werkdorp for training, about 300 young men and sixty girls or young women. (The great majority were unmarried.) It was mostly financed by Jewish organizations abroad, by the American „Joint", „The Central British Fund for German Jewry" and private contributions. But it had also some income from selling agricultural products. Most trainees worked in agriculture and gardening, a smaller number in cabinet making and metalwork. Most girls worked in the kitchen and household.
My cousin from Bingen, Walter Br¨¨ck (in Israel he changed his name to David Barkai) was there already and he was working in agriculture.

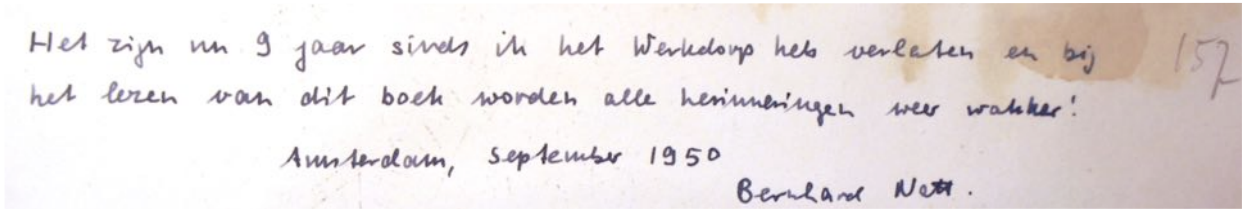
At the end of 1938 my mother wrote from Frankfurt that fortunately my father had been released from Concentration Camp Buchenwald (near Weimar) and had returned home. Later she told me that he had been in a shocking state. My former religion-teacher in school, Dr. Philip, had been together with him in the camp but had died there. My father was again allowed to work as doctor, but only for Jewish patients. In the beginning of 1939, my cousin Lotti Bruck arrived in the Werkdorp, the sister of Walter Brück.

As mentioned before, after some time I was working again as cabinet-maker. The boss in the workshop was Mr. Hirsch. He was a left-wing German who had escaped from Germany and later when Holland was occupied by the Nazis he went underground and he managed to survive the war.

In the Werkdorp we were living in long wooden barracks. For every six people there was a bedroom and a living room. In each barrack there were three such units of bed- and living room. Sixteen such barracks were positioned in

not fit the cliché image of the united anti-Semitic society. On the other hand, he paints a merciless picture of the pettiness and narrow-mindedness of some German fellow citizens in the Nazi era. This part of the story is illustrated by photos, the second part is about his time as a refugee in the Netherlands and as an illegal worker in Germany. In the third part of his testimony, Bernhard Natt talks with great restraint about surviving in Auschwitz. He was imprisoned there as a political prisoner in the so-called "Stammlager". He tells precisely about the encounters with the doctors who carried out experiments on humans, about the guards, but also about the internal hierarchy of the prisoners. His captivity extends to liberation by the Red Army. Because of his miserable condition, he was one of the last to stay back in the camp, while others less well off were sent on death marches to the West. According to the Amsterdam housing map, Bernard Natt lived at Slaakstraat 11 I. According to the digital monument, this was the address of the De Vries family. Adolf de Vries and his wife Rosa died on 2 July 1943 in Sobibor. Bernhard Natt emigrated to Israel. He married Judith Moldavan and had three children. He died after 2015 in Israel.




Het zijn nu 9 jaar sinds ik het Werkdorp heb verlaten en bij het lezen van dit boek worden alle herinneringen weer wakker!
Amsterdam, September 1950
Bernhard Natt.
157

Bernhard Natt was aanwezig bij de rëunie die Jula Reutlinger in 1950 organiseerde voor overlevenden van het werkdorp.

a semi-circle around the large community building in which were the large kitchen, the eating-hall and other rooms. The design of the Werkdorp was intended to be similar to that of a kibbutz, though the large community building was designed and constructed as a brick building and in appearance similar to the large farm-buildings all over the Wieringermeer polder. I was very impressed by the unusual polder-landscape. In all directions it is completely flat land with ditches at equal distances in both directions. At certain points the water is being pumped out from the ditches into the sea. In all directions one could look till the horizon. There were not yet any trees. Very monotonous landscape, but in the winter we often saw north lights. When there were strong winds from the north sea or even storms it was almost impossible to walk against the wind.

Though we were working hard, life in the Werkdorp was quite comfortable, especially compared to what was going on in the outside world. There were also cultural and sports activities. But of course we were living in a fool's paradise, as everything was already overshadowed by the threat of war.
In July 1939 a relatively large illegal emigration to Palestine was organized. The ship „Dora" had been bought. Originally this ship had been used for transport of coal. Now its interior had been transformed to transport people. It was intended to bring with this ship a large number Jewish people from Holland and Belgium illegally to Palestine. From the Werkdorp about 50 persons took part. Among them was my cousin, Walter Bruck. He wanted that his sister, Lotti would come too. But she did not want to go so far away from her mother in Bingen, therefore she refused and she stayed in the Werkdorp. In July 1939 the Dora left with 365 persons from Holland and 100 from Belgium. It was a difficult journey but they arrived well in Palestine.

In June 1939 I had become seriously ill with diphtheria and an ear-infection. I was taken to a hospital in Amsterdam where my ear had to be operated. Therefore it was impossible for me to come with the Dora. My father, who was very upset about my illness managed to come from Frankfurt to Holland for a few days to visit me. By being out of Germany he got a more realistic understanding of the situation and this helped him to make the final decision to emigrate, so that end of July my parents left Germany to join my brother Ernst in London.
After having recovered I returned to the Werkdorp where I continued to work as cabinet-maker. Everyday life in the Werkdorp was unchanged but it was overshadowed by the threat of the approaching war, and in September 1939 the Second World war started.

For the time being Holland remained neutral but on the tenth of May 1940 the German army attacked Holland and after four days of war the Dutch army capitulated. But before the end of this short war the German air force made a very heavy attack on Rotterdam, destroying 24,000 houses and killing 900 civilians

In the meantime in the Werkdorp life continued as usual, but soon the Nazis in Holland started with their anti-Jewish measures. There was also a Dutch Nazi party, the NSB (National Socialistische Beweging) which cooperated with the Germans. They had their own terror organization, the

Photo of Lotte from the album of Julius (Jula) Werner Reutlinger

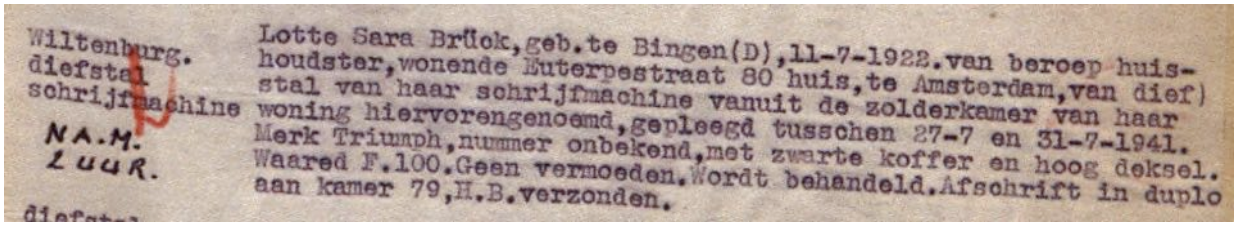
WA (weer afdeling), which can be compared to the SA or SS of the Nazis. Some 25000 Dutch people volunteered to become members of the German Waffen-SS and fought later with the German army in the east. But they were only a small percentage of the Dutch population who regarded them as traitors.

During February 1941, the NSB, the Dutch Nazis, organized provocative marches and demonstrations through the Jewish quarter of Amsterdam. This lead to heavy street fighting as the Jewish inhabitants, mostly working class people, fought back violently and soon were joined by Dutch Christian dock workers, so that the NSB got a terrible beating, the WA man Koot was killed and the others had to run away. Rauter, the head of the German security forces and his men were of course furious and on the 23rd and 24th of February 1941 about 400 Jewish men between the ages of 20 to 35 were arrested on the streets and sent to concentration camps.
With all these events the anger of the Dutch population increased and on the 25th of February 1941 the resistance movements decided on a general strike. Leaflets were distributed on which was stated that as protest to the terrible persecution of the Jewish population a general strike had been declared for the 25th. The strike spread all over the country.
This is the only time in Jewish history that a non-Jewish population made a general strike to protest against anti Semitic measures and to help their Jewish fellow-citizens. --
Soon the Germans brought in special SS-troops and this strike and protests were suppressed rigorously. Many strikers and organizers were arrested, executed or sent to concentration camps.

lOf course in the Werkdorp we were very excited about all these events but we were not affected by them directly, and in the meantime life continued as usual. But all this came to a sudden end when on Thursday morning the 20th of march 1941 seven buses arrived and remained standing nearby. Some Germans were sitting inside dressed in civil. Later in the early afternoon arrived a special car with the commander of the Gestapo Willy Lages, who was dressed in his SS uniform. He went to the office of the Werkdorp and demanded Mr. Kemmeren to come to the office. (Mr A. C. Kemmeren was the Dutch boss of agriculture in the Werkdorp, also in charge of agricultural training, and as such directly responsible to the local administration of the Wieringermeer.) Lages told Kemmeren that all Jews of the Werkdorp would be taken away immediately. But Kemmeren protested against this and argued that the agricultural production in the Werkdorp was essential for the food supply in the country. By taking away those who were working in agriculture, all agricultural production would be interrupted. After some discussion Lages agreed that sixty trainees who were working in agriculture could stay for the time being but all the others would be taken away immediately. Mr. Kemmeren had now the unpleasant task to choose sixty of the Jewish trainees to stay. As I did not work in agriculture I had to go with most others but my cousin Lotti Bruck was chosen to stay. [...]
Mr. Kemmeren then had the difficult task of choosing sixty Jewish students who were allowed to stay behind. Since I

Friedrich Nathan Spanier and his family
Euterpestraat 80 house, Amsterdam
(address according to Digital Monument. Their last residential address was Maritzstraat 17 III. They first had a boarding house at Beethovenstraat. 69)

Friedrich Nathan Spanier Head of Household
Kalkar, July 18, 1898 -Auschwitz, March 6, 1944
Pension holder
Franziska Spanier-Jungblut, wife
Dörrebach, 7 Jan. 1894 - Auschwitz, 28 Jan. 1944
Hannelore Spanier Daughter
Kalkar, Dec. 24, 1926 - Auschwitz, Oct. 15. 1944
Kurt Spanier, son
Kalkar, 27 May 1928 - Central Europe, 21 Jan. 1945
Franziska's foster daughters, Margot and Ruth Lilienfeld, were the children of Elly, her husband's sister, and were killed with her on January 28, 1944.
Friedrich's great-grandmother was Carolina Schoemann from Lösnich.
Franziska was the daughter of Carolina Bronne, niece of Clementine Brück. So also distant relatives.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schrijfmachine
NA.M.
LUUR.
Lotte Sara Brück,geb.te Bingen(D),11-7-1922.van beroep huishoudster,wonende Euterpestraat 80 huis,te Amsterdam,van diefstal van haar schrijfmachine vanuit de zolderkamer van haar woning hiervorengenoemd,gepleegd tusschen 27-7 en 31-7-1941. Merk Triumph,nummer onbekend,met zwarte koffer en hoog deksel. Waarde F.100.Geen vermoeden.Wordt behandeld.Afschrift in duplo aan kamer 79,H.B.verzonden.

Lotte's declaration to the Amsterdam police on August 1, 1941 (Amsterdam City Archives), of a stolen typewriter, brand Triumph

did not work in agriculture, I had to leave with the majority. But my cousin Lotti was chosen to stay.
[…]
My cousin Lotti Bruck who had stayed in the Werkdorp moved to Amsterdam in May 1941 and stayed with a Jewish family also in Amsterdam-south.
(de Spaniers. MD)
In June of that year I moved to family de Vries in Slaakstraat 6 in the same district. I was working again as cabinet maker to make repairs in Jewish offices and institutions. At that time there were rumors that we would be allowed to return to the Werkdorp and that we would be taken back by buses in the same way as we had been taken to Amsterdam. But I did not really believe these rumors.
On Wednesday evening the 11th of June 1941 I went together with Lotti to the city-theater of Amsterdam to see the opera "Per Gynt" by Grieg. It was a beautiful, enjoyable performance. This was also the last time that I went out together with Lotti. When we walked back we met some of our friends from the Werkdorp who were quite upset and who told us that some of our colleagues from the Werkdorp had been arrested by the Gestapo just now, this evening.

In July 1942 started mass deportations of Jews from Holland. Jews received orders from the Gestapo to assemble at certain places in order to travel from there to the east "for work". In Amsterdam they had to assemble at the main railway station.
Bij de eersten die zo'n oproep kregen, was mijn nicht
Among the first who received these orders was my cousin Lotti Bruck. - Lotti's mother, my aunt Lili had been deported some time earlier from her home in Bingen am Rhein, Germany, to the east, somewhere in Poland or Russia. From there she had sent some letters to Lotti. In these letters she wrote that she was working as a nurse and that conditions were not too bad. Unfortunately Lotti believed this and she hoped by following the call-up and by traveling to the east she might have a chance to meet her mother and to stay with her. Therefore she rejected offers by Dutch people to go into hiding and she was transported to the east from where she never returned, the same as her mother, my aunt Lili. Before leaving I still saw her, we discussed it but she would not change her mind. Those who went on transport were sent to the camp Westerbork in Holland where they stayed for a short time till they were sent on to the east.
[....]
Next day, as usual, I went for lunch to a small restaurant not far away from where I was living. This was my luck. When I came back my landlord, Mr. de Vries told me that a few minutes ago police had been there to arrest me. I left immediately and for a few days I was sleeping at other addresses till it became known that no further arrests would be made.
- This is the background to these events: On the 14th of May a bomb exploded in a villa inhabited by German officers in Amsterdam-south, at the corner of Bernard Zweerskade and Schubertstraat. Some weeks later the telephone-exchange of the German air force at Schiphol-airport was blown up and one Wehrmacht- soldier got seriously injured. Due to these events it was ordered from Berlin that in Amsterdam 300 Jewish men between 18

The Euterpestraat 80, now Gerrit van de Veenstraat, where Lotte stayed after the Wieringermeer, with the Spanier family. Friedrich (Fritz) Spanier rented the house from the R.K. architect and real estate entrepreneur P.B.M. Hendrix and sublet rooms as a pensioner. In addition to rooms, the Spanier's also offered kosher food.
Friedrich and Franziska were relatives by marriage of the Brücks - and therefore distant relatives of Ernst Schoemann - through the Bronne's.
Franziska Spanier was the granddaughter of Oskar Bronne, who was also the grandfather of Kurt Bronne, first cousin of Lotte Brück and Ernst Schoemann. The Spanier family used to live in Kalkar. In October 1937 they arrived at Beethovenstraat 69. On 30 Oct 1939 they moved in at Euterpestraat 80. Franziska's parents, Isaac and Klara Jungbluth lived at Amazonenstraat 20 hs. They were murdered in Sobibor on 7 May 1943 (the same day as Isidor Meier and his wife Sophie Meyer) He had good contacts with the Jewish Council: on Euterpestraat one of the five information offices mentioned by the Jewish Council in the Joodsche Weekblad of 31 July 1942. Friedrich Spanier is listed on his family card as an employee of the Jewish Council. He also provided his daughter Hannelore with a job at the Jewish Council. This explains that the Spanier family was arrested much later than Lotte, namely on December 15, 1943. Since July 23 that year, they lived at Maritzstr 17 III, a much less spacious accommodation than at Euterpestraat.
The family was finally taken to Auschwitz via Westerbork with transport number 84 on January 25, 1944 and murdered at various times. Hannelore was the penultimate to die on October 15, 1944, Kurt survived until January 21, 1945 and probably died during a death march (the term Central Europe indicates that).

On the right, the milk distribution booth in February 1942 on Beethovenstraat, at the intersection with Euterpestraat (looking towards Euterpestraat, you just can't see number 80): Lotte was able to see this in her immediate vicinity.

Hun, die voor uitzending naar Duitschland in aanmerking komen, wordt aangeraden zich te wenden tot één der onderstaande bureaux:
Reguliersgracht 109.
Euterpestraat 80, Telef. 22552.
Oude Schans 74,
Tel. 44575—49902—49903.
Lekstraat 150, Telefoon 93947.
Kraaipanstraat 60.
Al deze bureaux zijn Zaterdag en Zondag geopend.

Source: Joodsch Weekblad

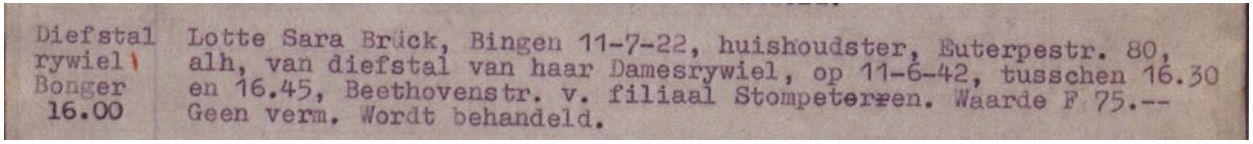
and 35 years old, had to be arrested and had to be sent to the concentration camp Mauthausen near Linz in Austria. As the Gestapo had the list of all of us who had been evacuated from the Werkdorp to Amsterdam the arrests started with us. People were not arrested on the streets but Gestapo dressed as civilians came to their addresses to arrest them to make it less conspicuous.
[...]
Eventually death reports arrived of all the 57 from the Werkdorp who had been sent to Mauthausen.
[..]
For us in Amsterdam life continued as usual. I found another job and started to work as cabinet maker in a factory for shop furniture, at "Kloosterman,. fabriek voor Winkelbetimmeringen" in Amsterdam-west. In the meantime more anti-Jewish laws had been enacted. Jews had to wear the yellow star and also in our identity cards was shown a large J, to show that the bearer of this card was Jewish. Besides many other things it was also forbidden for Jews to use public transport. Therefore I could not use the tram to go to work but every morning I had to walk to my work, about one hour's walk. There were quite often raids at daytime and also at night. A few times, when I was going to work suddenly these large police vans arrived and Grune Polizei (German police in green uni-

From Het Parool 14 July 1942
Against deportation of Dutch workers and Jews!

By insufficient resistance to and sabotage of this form of deportation, we Dutch have made it possible for the Nazi barbarians to now begin the implementation of their latest plan, the deportation of all our Jewish compatriots to labor and concentration camps in Poland, where they will be under the supervision of the German police, so that unfortunately there can be no doubt about the fate that awaits them there. The implementation of this measure has already started, because the first hundreds of Jewish Germans who had found asylum in our country have been deported.

From Het Parool 25 July 1942, page 3

Of the 400, who had to leave from Central Station on Monday night, July 13 at 1 am, more than half simply did not show up. On Tuesday 14 July the German retaliation followed. The robbery cars appeared in various neighborhoods on Tuesday morning and afternoon green police who formed cordons and joined together all the people with stars, old today, children, infirm, without any distinction. However, it has not gone smoothly everywhere. The Jews did not surrender willingly this time. „"A total of 780 Jews were arrested in these raids, who were finally taken to the Gestapo headquarters on Euterpestraat. There they had to stand with their faces against the wall in the wet courtyard, with the result that many women and also weaker men eventually fainted. Towards 7 p.m., bread and cheese, which had been prepared in the Central Israelite Hospital, were handed out to them, after which they were allowed to sit on the wet grass and wet stones. Thus the night was passed, in which there were occasional torrential showers of rain; the next morning they had to march, round and round the courtyard, for hours on end.


Diefstal rywiel Bonger 16.00 Lotte Sara Brück, Bingen 11-7-22, huishoudster, Euterpestr. 80, alh, van diefstal van haar Damesrywiel, op 11-6-42, tusschen 16.30 en 16.45, Beethovenstr. v. filiaal Stompetoren. Waarde F 75.-- Geen verm. Wordt behandeld.

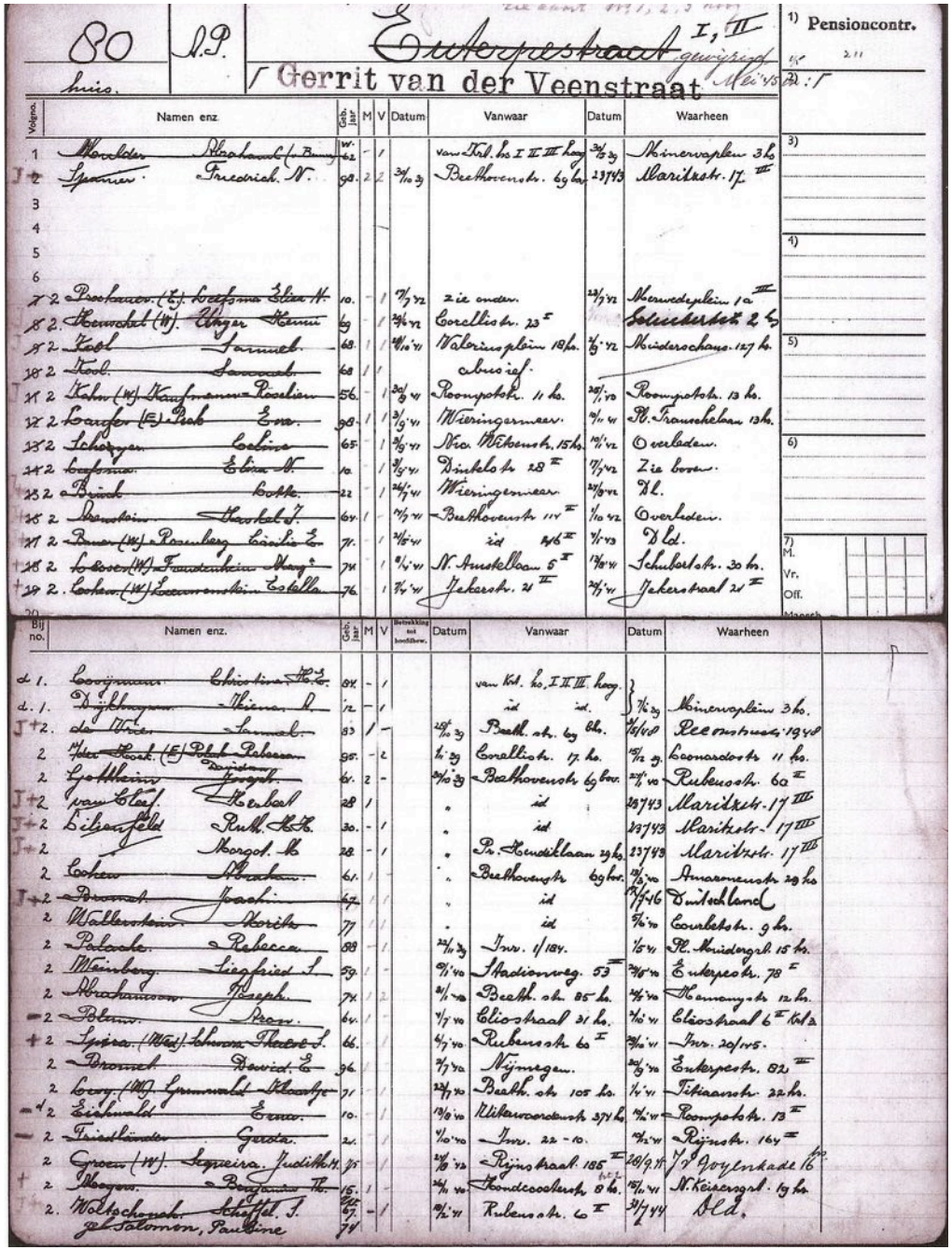
Lotte reported to the Amsterdam police on June 12, 1942, of a stolen bicycle for the milk trade Stompetoren at Beethovenstraat 54 (around the corner from Euterpestraat). Bonger was the name of the policeman on duty. Lotte was not called Sara. That first name was imposed to make Jews recognizable.

forms) or Gestapo in civil or Dutch police started to check people, to look for their identity cards and arrested mostly Jews or anybody looking for them suspiciously. People on the street implored me to take off this dammed star, what I did sometimes to hide behind some door. Also at work my colleagues were very nice to me. In the house in the Slaakstraat where I was living my room was in the Attic. From there I could go easily on the flat part of the roof and from there into the sloping roof by entering a small roof window. There on the ceiling beams of the room below I had put some planks, blankets and a cushion. When at night I heard that there was a raid I left my room and went to hide there and to sleep till it was over. Later people who were living below complained that they had heard some coughing above them.

The general situation deteriorated. More and more raids took place as Dutch resistance to the German occupation intensified. Also Dutch workers were forced to go to Germany to work in German industry. It was a time of great uncertainty.
Already in Germany I had been a member of the "Werkleute", a Zionist youth organization. I was also member of the "Hechaluz". The world organization of the Hechaluz had been founded 1921 with its headquarters in Warsaw. Its aim was to train and to prepare young Jewish people to be workers in Palestine, often by establishing training farms and professional schools e. g. the Werkdorp, so that after some time of training these young people would emigrate to Palestine.
Due to the Nazis Jews in central Europe were suddenly under enormous pressure to learn to work in agriculture or to learn crafts to be able to emigrate. Therefore the activities of the Hechaluz had increased a lot. Also in Holland there were now many Hachsharot, though the Werkdorp had probably been the largest. However the Werkdorp was not under Zionist control but it was run by Dutch Jewish organizations and by the Dutch authorities, though the Hechaluz took- part in its running. Many of the trainees of the Werkdorp had emigrated to countries outside Europe, but also to Palestine.
There were smaller training-schools for younger people of school age, for youth aliyah, one of them was in Loosdrecht (near Hilversum) with 60 trainees living there. Their age was between 15 & 17 and they had school lessons and they were also taught crafts and gardening. In June - July 1942 I traveled every day to Loosdrecht to teach there cabinet making in their small workshop..

In spring 1940 the German army had occupied Holland when after four days of fighting he Dutch army had been defeated. At the beginning the official Jewish authorities in Holland tried to cooperate with the new rulers in the hope that by complying with their laws and orders they would be left alone and they thought that this policy was in the best interest of the local Jewish population. Therefore they were also opposed to any illegal activities. Obviously they did not realize the seriousness of the situation and also after having been law-abiding citizens all their lives for most of them, especially for the older ones, it was almost unthinkable to act contrary to the law and to take part in illegal activities.

However after the Mauthausen-arrests and the death-reports we realized that sooner or later we would have to live with false papers as Christians to escape being ar-



The registration card of Euterpestraat 80 in the City Archives. The number of names has to do with the fact that Friedrich Spanier ran a boarding house and so quite a few people only stayed for a short time. (Lotte is on the ninth line in the list of subtenants.

rested and deported. I took lessons to improve my Dutch, especially my pronunciation in order to be able to live with false papers as a Dutch citizen.

The Germans had in the meantime established the "Jodenraad" (Jewish council) as highest Jewish authority and the various Jewish organizations as hachshara organizations and welfare organizations were now supervised by the Joodenraad. The Nazis used the Joodenraad to facilitate their anti Jewish policy. Unfortunately those in this organization still thought that by working with the German authorities they could be of some help to the Jewish population what was a serious mistake. Also by the Dutch underground organizations which acted against the Nazis the Joodenraad was strongly criticized as the lengthened arm of the Gestapo. However the leading members of the Hechaluz realized soon that only by illegal means it would be possible to resist the Nazis and to save Jewish lives.

The critical moment arrived when in July 1942 all-out deportations of Jews started for the so-called "Arbeitseinsatz" (labor service) in the east. The Hechaluz Underground Movement started to become active. Its main activity was to provide false papers and to find places of hiding for those of its members who refused to obey the German call-up orders. They also tried to find ways to leave Holland illegally and to escape via Belgium and France to Spain.
In this endeavor they got much help from non-Jewish Dutch resistance groups, but mostly from the "Westerweel group". This group was named after Joop Westerweel, a Christian Dutch schoolteacher and humanist whose underground group had close relations with many

Kurt Spanier (27 May 1928 - January 1945)

Apart from Lotte, the Spanier family, father Friedrich, mother Franziska and the two children Hannelore and Kurt lived in the house at Euterpestraat 80. While Lotte had already been taken away with the first transport, they continued to live there for a while.
The foster children Margot and Ruth Lilienfeld, the children of Elly Lilienfeld born Spanier and her husband Ernst Lilienfeld, stayed in the house with them. The Lilienfeld couple had already been sent to a camp on November 10, 1941. Whether the Spanier family knew this remains unknown. The Spaniers and their nieces Lilienfeld were eventually deported from Westerbork to Auschwitz on 25 January 1944, probably arrested at Maritzstraat 17 II where they had moved. (photos from the exhibition In memoriam of the Amsterdam City Archives and the book In Memoriam) Before the war, Margot and Ruth came from Düsseldorf on a children's transport and were placed in the Jewish shelter in Ter Heijde and later in Huize Kraaybeek in Driebergen, where they were their uncle have been picked up.

Margot Lilienfeld (13 October 1928 - 28 January 1944)

Ruth Lilienfeld (31 Oktober 1930- 28 Januari 1944)

of our leaders in the Hechaluz and who did a lot to save Jews.

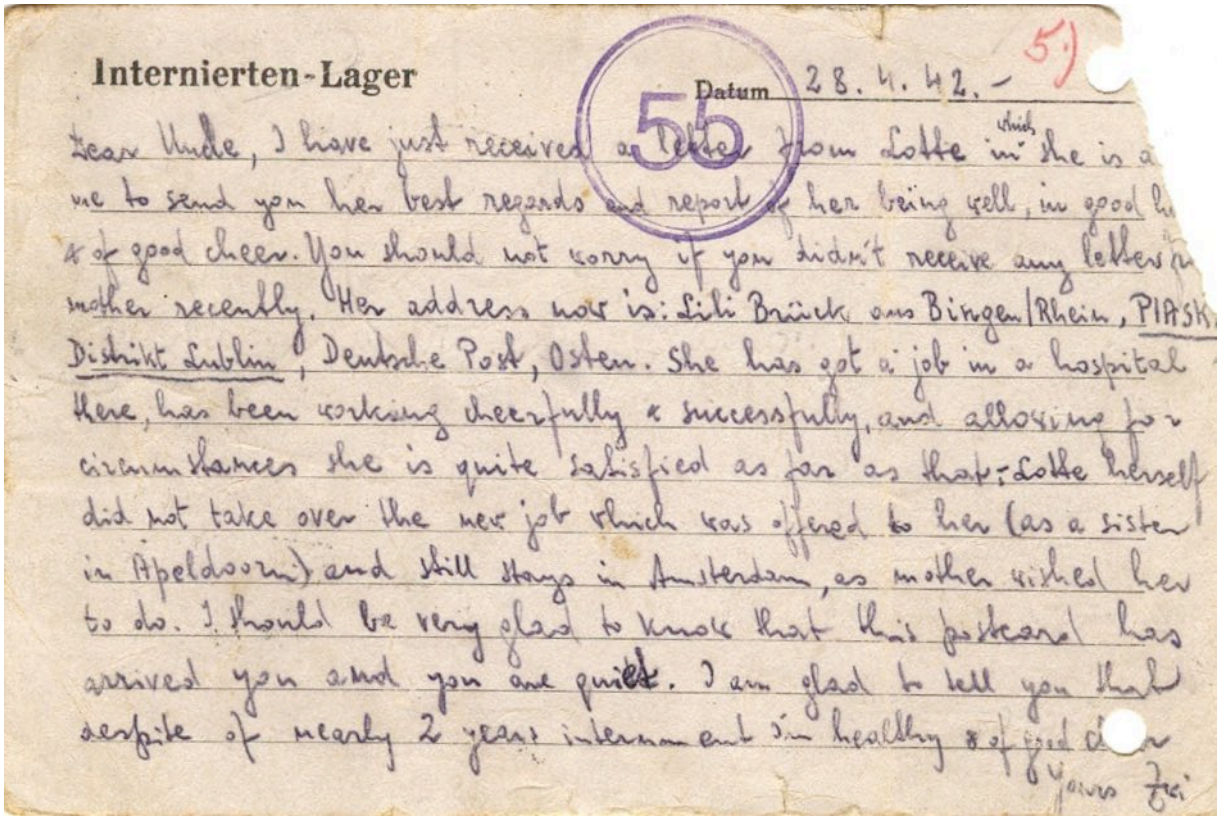
As mentioned before, during June-July 1942 I had been teacher for carpentry at the youth-alyah home at Loosdrecht. I had been traveling there every day from Amsterdam. Beginning August I was told not to come there anymore. For at that time 15 youths had received orders to report for transport to the east. The teachers of this youth-alyah home decided to defy the German orders and to go into hiding. Within 3 to 4 days all 60 children staying at Loosdrecht disappeared. - When a few days later the Gestapo arrived at the youth-alyah home they found an empty house.
It was very difficult to find hiding-places for such a large number at such short notice. This was only possible due to the help of the Westerweel-group. This was the Westerweel- group's first operation. Thereafter their operations expanded: They supplied documents, hiding places and smuggled Jews over the borders, via Belgium and France to Spain.
Life in Amsterdam became more tense and more difficult every day. It seemed like a nightmare when friends and acquaintances suddenly disappeared.
Some went into hiding and fortunately a part of them survived the war. But many others had been caught and were sent to the east never to return.

My own family in Holland, uncle Bernard Schuster and aunt Roeschen with their two children had been taken away. The same aunt Stephy with her two children, who had been living in Amsterdam-south. -- My friends and former neighbors from Botticellistraat disappeared. The old lady, Mrs. van Raalte had died naturally a short time before these events. Els van Raalte went into hiding and survived. (She lives now in Vlissingen.) Also Theo Olof went into hiding and survived. He is now chief-violinist in the Amsterdam Philharmonic Orchestra. Mr. and Mrs. Adler with their younger daughter Marieke went into hiding in Amsterdam. The elder daughter, Anieta was sent to a farm in the country where she stayed with the farmer and his family. But Mrs. Adler wanted the family to be united. Therefore she persuaded Anieta to return to Amsterdam to stay with them. This was a tragic mistake. Because soon afterwards they were betrayed, arrested and sent to the east where all of them were murdered. In the farm Anieta would have had a better chance to survive.

In general, Amsterdam was a bad place to hide. There were too many spies, traitors, NSB and German police. Also in Amsterdam were the headquarters of the Gestapo from where they organized the call-ups, raids and transports to the east. There were lots of rumors, partly probably spread by the Nazis. In one case it was told that only Ashkenazi Jews would be called up, whereas Sephardi Jews were exempted. My teacher who gave me Dutch lessons, a young Sephardi-Jewish woman told me this. However some time later suddenly also Sephardi Jews were called up and also my teacher was sent to the east never to return. (At the time of her call-up she had been pregnant.)

There was a Dutch Christian woman who claimed that she was clairvoyant (that she could see what was happen-

A postcard for David (Walter) Brück in Israel. Walter was not an uncle of the writer Zvi Kutner or Kuchner. It is therefore not clear who the sender was who wrote via a camp for war prisoners (Ilag = Internierungslager für Zivilmensen). There may have been a network to Palestine through that camp. Ilag VIII Ilag in Oberschlesien (that is, in Poland, not far from Auschwitz). This created a communication line.
According to that letter, Lotte would have rejected work in Apeldoorn. This corresponds with the story of Bernard Natt, that she wanted to join her mother in Piaski and therefore looked from Amsterdam for a way to go to her mother. In Apeldoorn there was a Jewish institution for the mentally handicapped. Had Lotte started working there, she would also have ended up in Auschwitz from there. It is not clear how the information about Lili came about.


Internierten-Lager
55
Datum 28. 4. 42.
Dear Uncle, I have just received a letter from Lotte in Palestine
we to send you her best regards and report of her being well, in good h
& of good cheer. You should not worry if you didn't receive any letters
mother recently. Her address now is: Lili Brück aus Bingen/Rhein, PIASK
District Lublin, Deutsche Post, Osten. She has got a job in a hospital
there, has been working cheerfully & successfully, and allowing for
circumstances she is quite satisfied as far as that: Lotte herself
did not take over the new job which was offered to her (as a sister
in Apeldoorn) and still stays in Amsterdam, as mother wished her
to do. I should be very glad to know that this postcard has
arrived you and you are quiet. I am glad to tell you that
despite of nearly 2 years internment I'm healthy & of good
Yours Zvi

ing far away or in future.) She told parents whose sons had died at Mauthausen that this was not true, that their sons were alive and well and that she saw them working happily in the east. For this information she took money. - But she was an agent and informer of the Gestapo and later she was killed by the Dutch resistance.

At that time it was good to be alone and independent. Those with family had even much more to worry about. Also I was lucky that my close family were abroad and relatively save. Since the first call-up orders had arrived in July 1942 it was a difficult decision for individuals or families to decide if to comply with these orders or to try to hide or to escape, especially as the majority of Jews in Holland believed the German lies that in the east they only would have to work under relatively normal conditions. They did not realize the catastrophic consequences of compliance.
Unfortunately most of the leaders of the Jewish organizations advised to comply with the call-up orders and were against illegal activities. Some told to those who had been called up: "Now you must prove that you are a proud Jew, that you don't run away from your Jewish fate. By going with these transports you can also help others." Therefore with the first transports went many from the Werkdorp, including my cousin Lotti. -
After the Mauthausen arrests of former Werkdorp members in June 1941 many Jewish families in Amsterdam who had taken in young men from the Werkdorp got frightened and did not want them anymore in their homes. Therefore two houses in central Amsterdam were rented by Jewish organizations where they could stay for the time being: One at Plantage Franschelaan 13 and one at the

Drawing of women from the Piaski ghetto, on their way to the Trawniki forced labor camp.
In 1942, the Piaski ghetto was cleared out and the people sent to Trawniki and on to Sobibor. When Lotte arrived in Westerbork, her mother may have already died in Sobibor.

Himmler on inspection in Piaski.

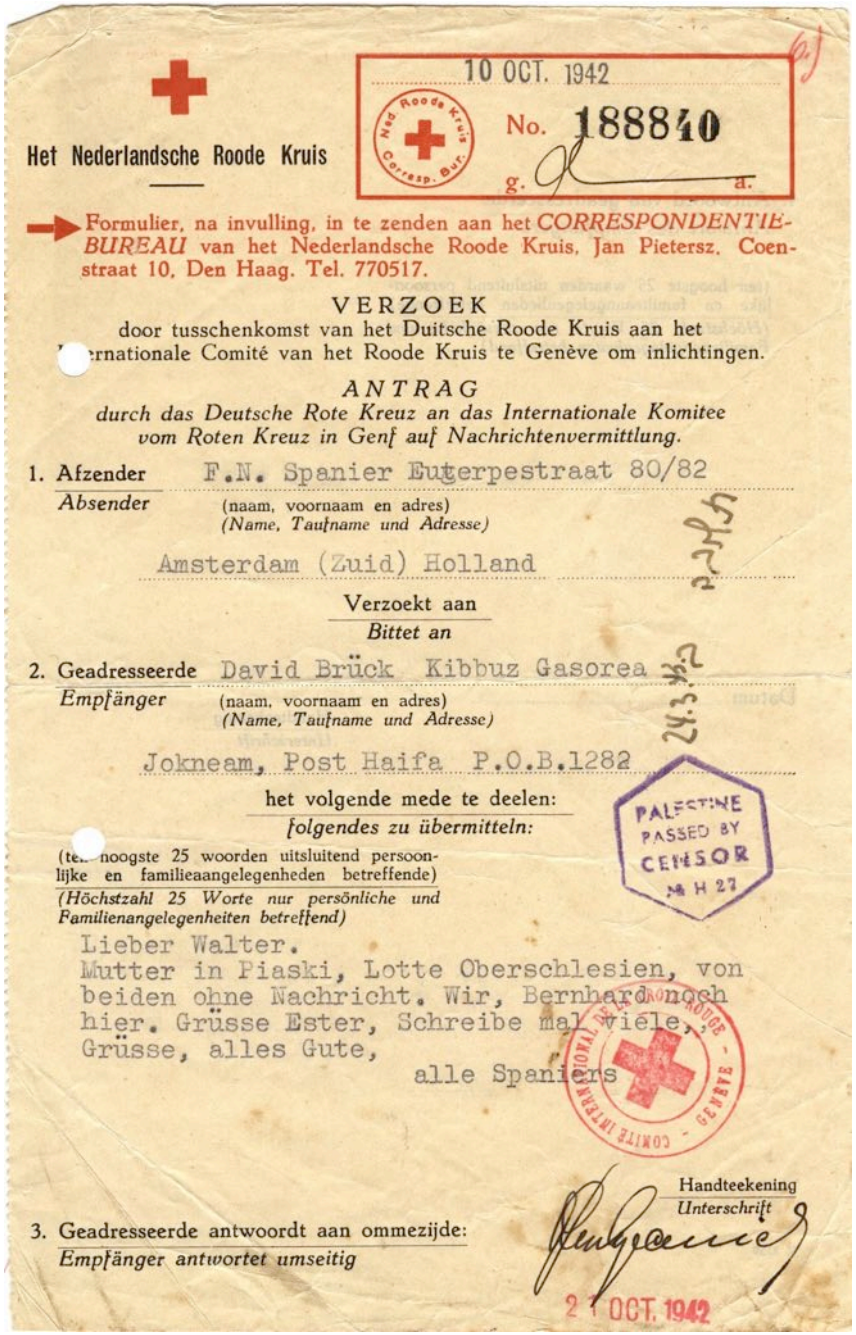
Piaski in the 1930s. Lili Brück was deported there.
March 20, 1942 was the first Transport of German Jews to Piaski. Piaski was a transit ghetto to Belzec and Sobibor. The ghetto was emptied in the autumn of 1942. In September, some Jews were taken to Belzec and the rest were taken to Trawniki in October and from there to Sobibor. The operation was in the hands of the SS Stribler.

Nicolaas Witsenkade.
Together with others engaged in underground activities we made false identity cards. These were identity cards of people who had disappeared or died. We removed the photos on them and replaced them with the photos of the new owner. A girl who was very good in drawing drew the stamp on it with Indian ink. My false papers I kept with me so that in case of being called up I could disappear immediately.

In the meantime also Dutch non-Jewish men were called up for work in Germany. To avoid this many went into hiding. There arose now a situation in which any man on the street could be stopped for checking his papers and he could be sent to Germany for work. It became more and more difficult to find places for hiding, for Jews and non-Jews alike. Holland is a small, densely populated country with no mountains or large forests to hide. The leaders of our Hechaluz underground group tried all the time to find new ways to hide people who refused to comply with the German call-up orders. At the beginning of 1943 there were no places for hiding. Those who had tried to escape to Switzerland had been caught on the way or at the border.

Our leaders at the time, Gideon Drach, Kurt Hanneman and Kurt Reilinger proposed to us another plan: To go to Germany disguised as Dutch workers. I myself and four others accepted this proposal. With some Dutch officials employed at the labor exchange who were prepared to help us in this matter it was agreed that the five of us would join a transport of Dutch workers on their way to Germany. Regularly such groups of Dutch workers, who had been called up for work in Germany by the labor exchange left by train. They had already received their papers from their local labor exchange. However it was agreed that we would receive our papers on the platform of the railway station at Hangelo, this is one of the last stops before the German border. These papers had been made out in the names of our false identity cards. But we did not have Dutch passports. This was a serious mistake as we found out later, when it was too late. -My name was now Christian Snel, born in Bandung which is on Java, one of the islands which at that time were part of the Dutch East Indies. As profession was shown cabinetmaker. During this last week in Amsterdam, in February 1943, I was living at the Plantage Franschelaan, one of the hostels rented for us by Jewish organizations, as mentioned before. I shall never forget our last evening meal there.

For many years Bernhard never spoke of his experiences during this time. Finally, almost 50 years later when we 3 brothers met in Frankfurt and spent a lot of time together did he open up somewhat. When asked how he kept up his will to live under the horrible conditions he had to live in, he answered that watching the beautiful sunsets in the evening over the distant mountains, he realized that there was still beauty in this world and therefore still hope for a better future. had several conversations with the infamous Dr. Mengele, who could be charming and friendly one day and then the next day perform cruel experiments on the same prisoners he had spoken to the day before.



Het Nederlandsche Roode Kruis

10 OCT. 1942

Ned. Roode Kruis Corresp. Bur.

No. 188840

g. a.

Formulier, na invulling, in te zenden aan het CORRESPONDENTIE-BUREAU van het Nederlandsche Roode Kruis, Jan Pietersz. Coenstraat 10, Den Haag. Tel. 770517.

VERZOEK

door tusschenkomst van het Duitsche Roode Kruis aan het Internationale Comité van het Roode Kruis te Genève om inlichtingen.

ANTRAG

durch das Deutsche Rote Kreuz an das Internationale Komitee vom Roten Kreuz in Genf auf Nachrichtenvermittlung.

1. Afzender / *Absender* F.N. Spanier Euterpestraat 80/82

(naam, voornaam en adres) / *(Name, Taufname und Adresse)*

Amsterdam (Zuid) Holland

Verzoekt aan / *Bittet an*

2. Geadresseerde / *Empfänger* David Brück Kibbuz Gasorea

(naam, voornaam en adres) / *(Name, Taufname und Adresse)*

Jokneam, Post Haifa P.O.B.1282

het volgende mede te deelen: / *folgendes zu übermitteln:*

(te... noogste 25 woorden uitsluitend persoonlijke en familieaangelegenheden betreffende) / *(Höchstzahl 25 Worte nur persönliche und Familienangelegenheiten betreffend)*

PALESTINE PASSED BY CENSOR H 27

Lieber Walter.
Mutter in Piaski, Lotte Oberschlesien, von beiden ohne Nachricht. Wir, Bernhard noch hier. Grüsse Ester, Schreibe mal viele, Grüsse, alles Gute,
alle Spaniers

COMITÉ INTERNATIONAL DE LA CROIX-ROUGE - GENÈVE

Handteekening / *Unterschrift*

3. Geadresseerde antwoordt aan ommezijde: / *Empfänger antwortet umseitig*

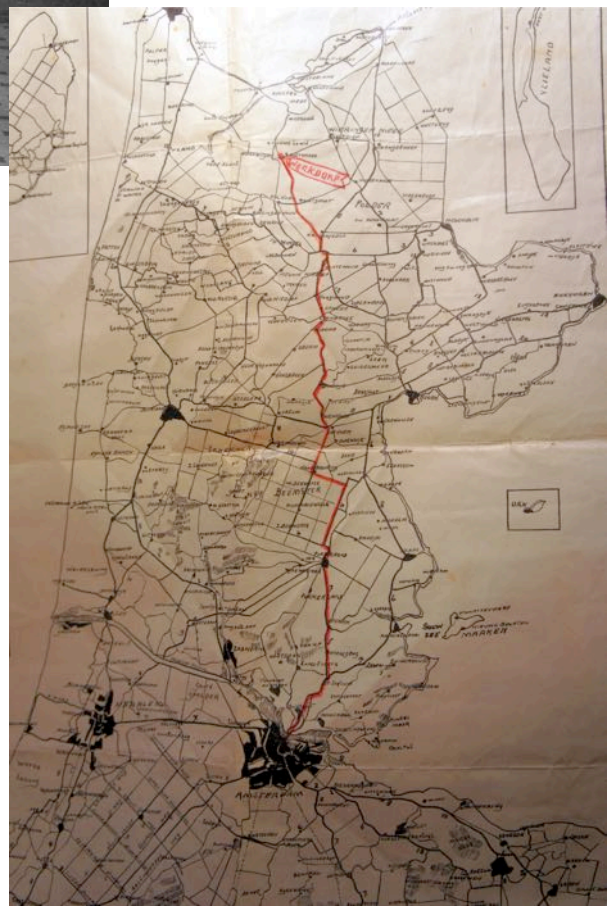
21 OCT. 1942

A request from the Spanier family, to David (Walter) Brück, sent via the Red Cross, shortly after Lotte's deportation to Auschwitz. Walter had taken his Jewish first name by then, but not yet his new name, Barkai. According to current official sources, Lotte had already died by then, but it is possible that she had ended up in a forced labor camp.
Lotte's place of deportation is described in Friedrich Spanier's letter as Oberschlesien (Auschwitz was in Oberschlesien). It is clear that Lotte was more than just a tenant to the Spanier family: the mere fact that she had given her brother's address to the Spaniers shows this. Bernhard (Natt) is also mentioned. He was therefore still in contact with the Spanier family.
Shortly afterwards, the Joodsch Weekblad of November 13, 1942 ran an advertisement: Huize Spanier, Euterpestraat 80-82, opportunity for ritual eating.
The Ester mentioned is Walter's wife, Ester Bergmann.

Friedrich Nathan Spanier and his family (wife Franziska, children Hannelore and Kurt) all died in Auschwitz in 1944. (letter from own archives, probably sent by Walter to Ernst after the war to look for Lotte and her mother).

That Lotte was considered extremely suitable for emigrating to Palestine is apparent from the assessment drawn up in April 1940 by the Association for Vocational Training for Palestine Pioneers based on information from the management of the working village:
Characteristics Lotte Brück: generally loved, good worker, reliable, strong and healthy.
Hebrew above average.
Has a brother in kibbutz Hazoreah.
Will integrate easily.

Gestapo chief Willi Lages on his arrest by the Allies in 1945.
He was first SS Sturmbannführer and member of the Gestapo. From 3 October 1940 he became head of the Sicherheitsdienst in Amsterdam (on the Euterpestraat, a stone's throw from pension Spanier). He was head of the Zentralstelle für jüdische Auswanderung. Ferdinand Aus der Fünten was in charge in practice.
He was in charge of the evacuation of the working village in the Wieringermeer. He was therefore one of the main parties responsible for the deportation of Jews from the Netherlands and therefore guilty of the death of Lotte and all others who were deported to camps and killed there through his actions.



Folded open in Reutlinger's album, this map shows the (bicycle) route between Werkdorp and Amsterdam.

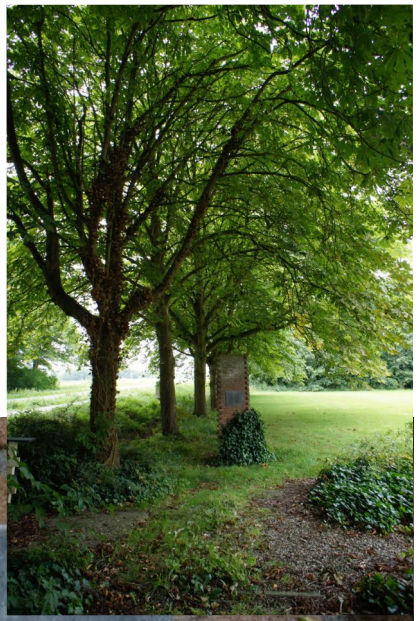
Julius Werner Reutlinger was also present in the Werkdorp, who stayed in the Werkdorp between 1937 and 1941. There he received horticultural training in preparation for his departure to Israel, then Palestine. In 1939, Julius Reutlinger - everyone called Jula - received the later famous Russian photographer Vishniac in the Werkdorp and gave him a tour. When he died, he left behind photos of Roman Vishniac, but also a thick scrapbook with all kinds of memories of the working village, also a few things about Lotte and her photo. Angela Reutlinger let us look at her father's album and take pictures.

Jula Reutlinger's album

The main building of the working village, the only building still standing in 2011.
A project developer wanted to buy it from the municipality, but after protest this was canceled (for the time being?)
Bottom right, the artwork at the memorial column.

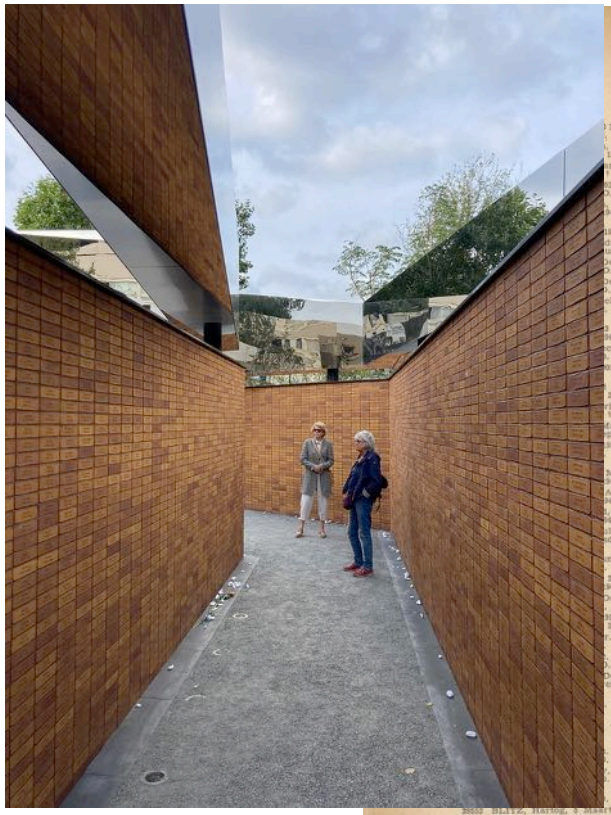
In Bingen wordt de herinnering aan Lilli en Lotte Brück levend gehouden door twee Stolpersteine voor het "Judenhaus" op 31 augustus 2011 aan de Mainzerstraße 31 (toen Adolf Hitlerstraße) waar Lilli ondergebracht werd voor haar deportatie.

The entrance to the former working village, with a masonry column, on which a plaque and a statue have been placed. A new monument has come around the column.

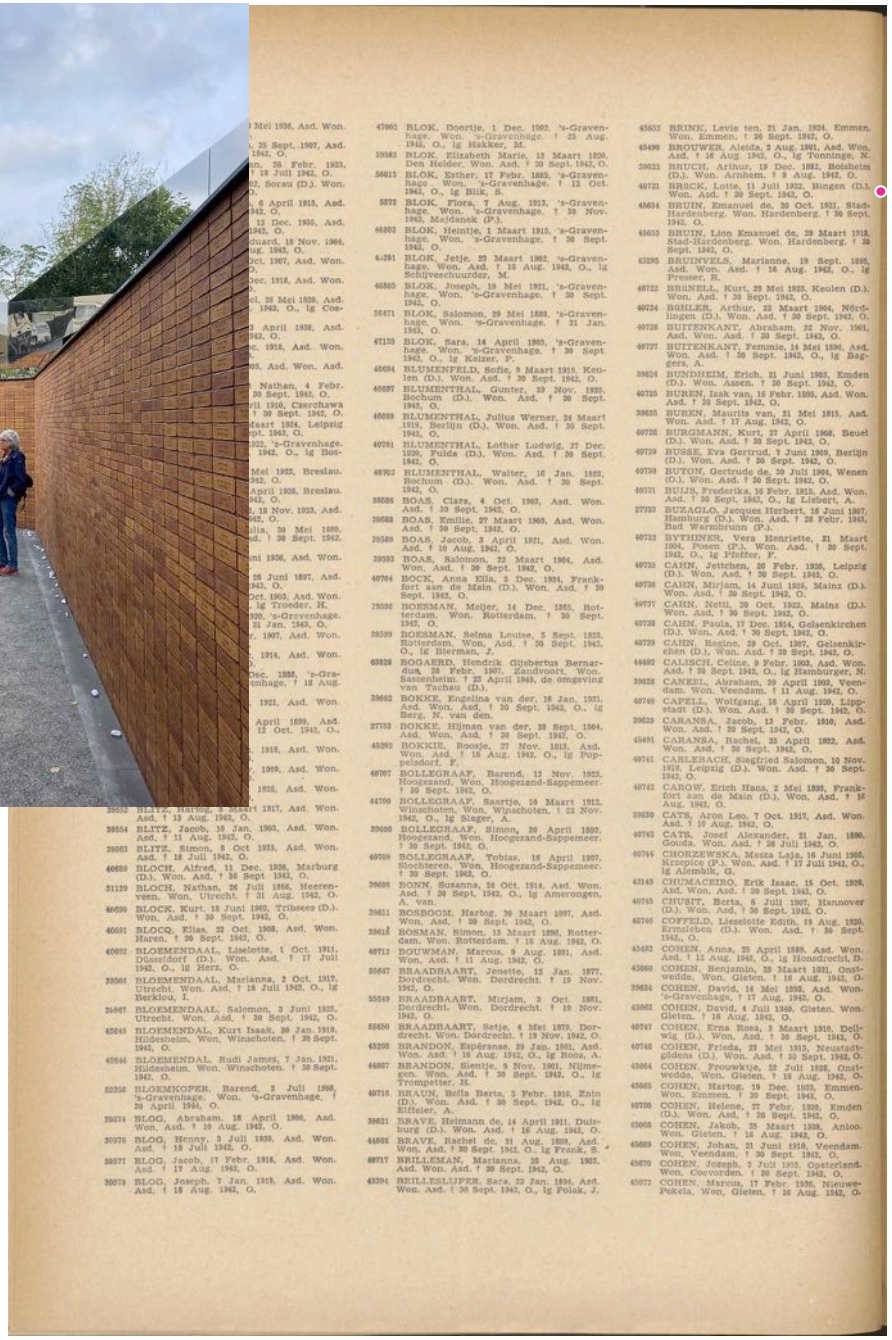


The plaque at the entrance of the former working village. The list of names can also be read in the Digital Monument.

On October 6, 2021, the naen monument will be for the work villagers. Lotte's stone is among the 196 placed stones.

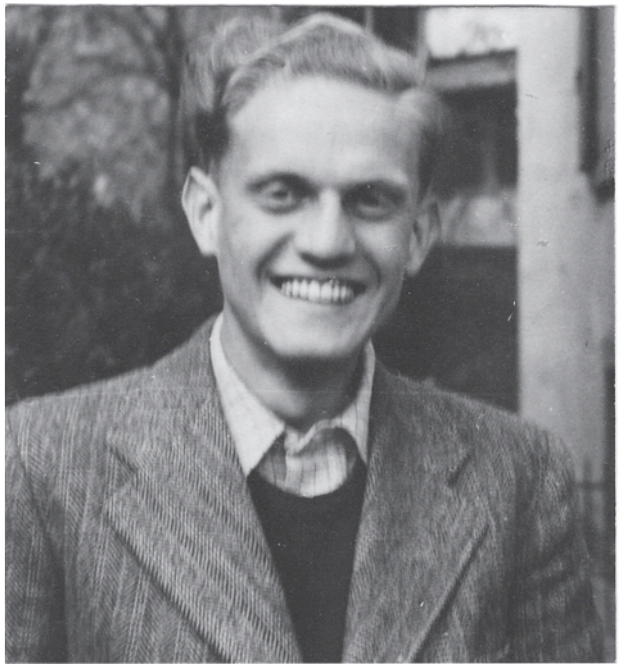


Wall of names, Amsterdam
On the right, Lotte's stone.



BLOK, Doortje, 1 Dec. 1902, 's-Gravenhage. Won. 's-Gravenhage. † 23 Aug. 1942, O., ig Hakker, M.
BLOK, Elizabeth Marie, 13 Maart 1920, Den Helder. Won. Asd. † 30 Sept. 1942, O.
BLOK, Esther, 17 Febr. 1885, 's-Gravenhage. Won. 's-Gravenhage. † 13 Oct. 1943, O., ig Blik, S.
BLOK, Flora, 7 Aug. 1913, 's-Gravenhage. Won. 's-Gravenhage. † 30 Nov. 1943, Maidanek (P.).
BLOK, Heintje, 1 Maart 1915, 's-Gravenhage. Won. 's-Gravenhage. † 30 Sept. 1942, O.
BLOK, Jetje, 22 Maart 1902, 's-Gravenhage. Won. Asd. † 16 Aug. 1942, O., ig Schipveschuurder, M.
BLOK, Joseph, 19 Mei 1921, 's-Gravenhage. Won. 's-Gravenhage. † 30 Sept. 1942, O.
BLOK, Salomon, 29 Mei 1888, 's-Gravenhage. Won. 's-Gravenhage. † 31 Jan. 1943, O.
BLOK, Sara, 14 April 1900, 's-Gravenhage. Won. 's-Gravenhage. † 30 Sept. 1942, O., ig Keizer, P.
BLUMENFELD, Sofie, 9 Maart 1919, Keulen (D.). Won. Asd. † 26 Sept. 1942, O.
BLUMENTHAL, Gunter, 23 Nov. 1925, Bochum (D.). Won. Asd. † 30 Sept. 1942, O.
BLUMENTHAL, Julius Werner, 24 Maart 1919, Berlijn (D.). Won. Asd. † 30 Sept. 1942, O.
BLUMENTHAL, Lothar Ludwig, 27 Dec. 1939, Fulda (D.). Won. Asd. † 30 Sept. 1942, O.
BLUMENTHAL, Walter, 16 Jan. 1923, Bochum (D.). Won. Asd. † 30 Sept. 1942, O.
BOAS, Clara, 4 Oct. 1903, Asd. Won. Asd. † 30 Sept. 1942, O.
BOAS, Emilie, 27 Maart 1905, Asd. Won. Asd. † 30 Sept. 1942, O.
BOAS, Jacob, 3 April 1921, Asd. Won. Asd. † 10 Aug. 1942, O.
BOAS, Salomon, 23 Maart 1904, Asd. Won. Asd. † 30 Sept. 1942, O.
BOCK, Anna Elia, 5 Dec. 1924, Frankfort am de Main (D.). Won. Asd. † 30 Sept. 1942, O.
BOESMAN, Meijer, 14 Dec. 1885, Rotterdam. Won. Rotterdam. † 30 Sept. 1942, O.
BOESMAN, Selma Louise, 5 Sept. 1923, Rotterdam. Won. Asd. † 30 Sept. 1942, O., ig Bierman, J.
BOGAERD, Hendrik Gilebertus Bernardus, 28 Febr. 1907, Zandvoort. Won. Sassenheim. † 23 April 1945, de omgeving van Tachau (D.).
BOKKE, Engelina van der, 16 Jan. 1921, Asd. Won. Asd. † 30 Sept. 1942, O., ig Berg, N. van den.
BOKKE, Hijman van der, 28 Sept. 1904, Asd. Won. Asd. † 30 Sept. 1942, O.
BOKKIE, Roosje, 27 Nov. 1913, Asd. Won. Asd. † 18 Aug. 1942, O., ig Poppelsdorf, F.
BOLLEGRAAF, Barend, 13 Nov. 1923, Hoogezand. Won. Hoogezand-Sappemeer. † 30 Sept. 1942, O.
BOLLEGRAAF, Saartje, 16 Maart 1912, Winschoten. Won. Winschoten. † 23 Nov. 1942, O., ig Slager, A.
BOLLEGRAAF, Simon, 26 April 1892, Hoogezand. Won. Hoogezand-Sappemeer. † 30 Sept. 1942, O.
BOLLEGRAAF, Tobias, 16 April 1907, Slochteren. Won. Hoogezand-Sappemeer. † 30 Sept. 1942, O.
BONN, Susanna, 24 Oct. 1914, Asd. Won. Asd. † 30 Sept. 1942, O., ig Amerongen, A. van.
BOSBOOM, Hartog, 30 Maart 1897, Asd. Won. Asd., † 30 Sept. 1942, O.
BOSMAN, Simon, 13 Maart 1890, Rotterdam. Won. Rotterdam. † 16 Aug. 1942, O.
BOUWMAN, Marcus, 9 Aug. 1891, Asd. Won. Asd. † 11 Aug. 1942, O.
BRAADBAART, Jenette, 12 Jan. 1877, Dordrecht. Won. Dordrecht. † 19 Nov. 1942, O.
BRAADBAART, Mirjam, 3 Oct. 1881, Dordrecht. Won. Dordrecht. † 19 Nov. 1942, O.
BRAADBAART, Setje, 4 Mei 1879, Dordrecht. Won. Dordrecht. † 19 Nov. 1942, O.
BRANDON, Esperanse, 29 Jan. 1901, Asd. Won. Asd. † 16 Aug. 1942, O., ig Roos, A.
BRANDON, Sientje, 9 Nov. 1901, Nijmegen. Won. Asd. † 30 Sept. 1942, O., ig Trompetter, H.
BRAUN, Bella Berta, 5 Febr. 1916, Znim (D.). Won. Asd. † 30 Sept. 1942, O., ig Eiffeler, A.
BRAVE, Heimann de, 14 April 1911, Duisburg (D.). Won. Asd. † 16 Aug. 1942, O.
BRAVE, Rachel de, 21 Aug. 1898, Asd. Won. Asd. † 30 Sept. 1942, O., ig Frank, S.
BRILLEMAN, Marianna, 28 Aug. 1903, Asd. Won. Asd. † 30 Sept. 1942, O.
BRILLESLIJPER, Sara, 23 Jan. 1894, Asd. Won. Asd. † 30 Sept. 1942, O., ig Polak, J.
BRINK, Levie ten, 21 Jan. 1924, Emmen. Won. Emmen. † 30 Sept. 1942, O.
BROUWER, Aleida, 2 Aug. 1901, Asd. Won. Asd. † 16 Aug. 1942, O., ig Tonninge, N.
BRUCH, Arthur, 19 Dec. 1882, Bolsheim (D.). Won. Arnhem. † 9 Aug. 1942, O.
BRÜCK, Lotte, 11 Juli 1922, Bingen (D.). Won. Asd. † 30 Sept. 1942, O.
BRUIN, Emanuel de, 20 Oct. 1921, Stad-Hardenberg. Won. Hardenberg. † 30 Sept. 1942, O.
BRUIN, Lion Emanuel de, 29 Maart 1918, Stad-Hardenberg. Won. Hardenberg. † 30 Sept. 1942, O.
BRUINVELS, Marianne, 19 Sept. 1888, Asd. Won. Asd. † 16 Aug. 1942, O., ig Presser, R.
BRUNELL, Kurt, 28 Mei 1925, Keulen (D.). Won. Asd. † 30 Sept. 1942, O.
BÜHLER, Arthur, 22 Maart 1904, Nördlingen (D.). Won. Asd. † 30 Sept. 1942, O.
BUITENKANT, Abraham, 22 Nov. 1901, Asd. Won. Asd. † 30 Sept. 1942, O.
BUITENKANT, Femmie, 14 Mei 1899, Asd. Won. Asd. † 30 Sept. 1942, O., ig Baggers, A.
BUNDHEIM, Erich, 21 Juni 1903, Emden (D.). Won. Assen. † 30 Sept. 1942, O.
BUREN, Izak van, 16 Febr. 1880, Asd. Won. Asd. † 30 Sept. 1942, O.
BUREN, Maurits van, 21 Mei 1915, Asd. Won. Asd. † 17 Aug. 1942, O.
BURGMANN, Kurt, 27 April 1908, Beuel (D.). Won. Asd. † 30 Sept. 1942, O.
BUSSE, Eva Gertrud, 7 Juni 1909, Berlijn (D.), Won. Asd. † 30 Sept. 1942, O.
BUTON, Gertrude de, 30 Juli 1904, Wenen (O.), Won. Asd. † 30 Sept. 1942, O.
BUIJS, Frederika, 16 Febr. 1915, Asd. Won. Asd. † 30 Sept. 1942, O., ig Liebert, A.
BUZAGLO, Jacques Herbert, 16 Juni 1907, Hamburg (D.). Won. Asd. † 28 Febr. 1945, Bad Warmbrunn (P.).
BYTHINER, Vera Henriette, 21 Maart 1904, Posen (P.). Won. Asd. † 30 Sept. 1942, O., ig Pfeiffer, F.
CAHN, Jettchen, 26 Febr. 1926, Leipzig (D.). Won. Asd. † 30 Sept. 1942, O.
CAHN, Mirjam, 14 Juni 1925, Mainz (D.). Won. Asd. † 30 Sept. 1942, O.
CAHN, Netti, 29 Oct. 1922, Mainz (D.). Won. Asd. † 30 Sept. 1942, O.
CAHN, Paula, 17 Dec. 1914, Gelsenkirchen (D.). Won. Asd. † 30 Sept. 1942, O.
CAHN, Regine, 29 Oct. 1907, Gelsenkirchen (D.). Won. Asd. † 30 Sept. 1942, O.
CALISCH, Celine, 9 Febr. 1902, Asd. Won. Asd. † 30 Sept. 1942, O., ig Hamburger, N.
CANEL, Abraham, 29 April 1903, Veendam. Won. Veendam. † 11 Aug. 1942, O.
CAPELL, Wolfgang, 16 April 1920, Lippstadt (D.). Won. Asd. † 30 Sept. 1942, O.
CARANSA, Jacob, 13 Febr. 1910, Asd. Won. Asd. † 30 Sept. 1942, O.
CARANSA, Rachel, 25 April 1902, Asd. Won. Asd. † 30 Sept. 1942, O.
CARLEBACH, Siegfried Salomon, 10 Nov. 1913, Leipzig (D.). Won. Asd. † 30 Sept. 1942, O.
CAROW, Erich Hans, 2 Mei 1893, Frankfort am de Main (D.). Won. Asd. † 16 Aug. 1942, O.
CATS, Aron Leo, 7 Oct. 1917, Asd. Won. Asd. † 19 Aug. 1942, O.
CATS, Josef Alexander, 21 Jan. 1890, Gouda. Won. Asd. † 26 Juli 1942, O.
CHORZEWSKA, Mesza Laja, 16 Juni 1905, Kroppice (P.). Won. Asd. † 17 Juli 1942, O., ig Alembik, G.
CHUMACEIRO, Erik Isaac, 15 Oct. 1926, Asd. Won. Asd. † 30 Sept. 1942, O.
CHUBIT, Berta, 6 Juli 1907, Hannover (D.). Won. Asd. † 30 Sept. 1942, O.
COFFELD, Lieselotte Edith, 19 Aug. 1920, Ermsleben (D.). Won. Asd. † 30 Sept. 1942, O.
COHEN, Anna, 25 April 1889, Asd. Won. Asd. † 12 Aug. 1942, O., ig Honsdrecht, D.
COHEN, Benjamin, 28 Maart 1921, Oostwedde. Won. Gieten. † 18 Aug. 1942, O.
COHEN, David, 14 Mei 1895, Asd. Won. 's-Gravenhage. † 17 Aug. 1942, O.
COHEN, David, 4 Juli 1940, Gieten. Won. Gieten. † 18 Aug. 1942, O.
COHEN, Erna Rosa, 3 Maart 1910, Dellwig (D.). Won. Asd. † 30 Sept. 1942, O.
COHEN, Frieda, 21 Mei 1915, Neustadtgödens (D.). Won. Asd. † 30 Sept. 1942, O.
COHEN, Frouwkje, 22 Juli 1926, Oostwedde. Won. Gieten. † 18 Aug. 1942, O.
COHEN, Hartog, 19 Dec. 1903, Emmen. Won. Emmen. † 30 Sept. 1942, O.
COHEN, Helene, 27 Febr. 1926, Emden (D.). Won. Asd. † 30 Sept. 1942, O.
COHEN, Jakob, 25 Maart 1938, Anloo. Won. Gieten. † 16 Aug. 1942, O.
COHEN, Johan, 21 Juni 1918, Veendam. Won. Veendam. † 30 Sept. 1942, O.
COHEN, Joseph, 3 Juli 1919, Opsterland. Won. Coevorden. † 30 Sept. 1942, O.
COHEN, Marcus, 17 Febr. 1936, Nieuwe-Pekela. Won. Gieten. † 16 Aug. 1942, O.

Nederlandse Staatscourant (Dutch Government Gazette)
Supplement missing persons (Ministry of Justice), The Hague, 11 May 1950, edition 91



Walter Brück, alias David Brück and David Barkai (from the family archive)
Walter had first left for Switzerland, like his full cousins Kurt Bronne and Ludwig Mandel. Ludwig remained in Switzerland and received Swiss nationality. Kurt completed his studies as a dentist in Switzerland and emigrated to England.

This story is based on the book by Bernard Wasserstein, Gertrude van Tijn and the fate of the Dutch Jews v, Nieuw Amsterdam Uitgevers, 2013.
The Ambiguity of Virtue: Gertrude van Tijn and the Fate of the Dutch Jews. Cambridge, Mass.: Harvard University Press, 2014.

There is also an article by Chaya Brasz in Vrij Nederland Dodenschip Dora; (An old coal boat saved hundreds of Jews despite Dutch opposition)
May 1, 1993, pp. 38-41.

How cousin Walter Brück, brother of Lotte, became David Barkai

The voyage of the ghost ship Dora to Palestine, a little known episode

In May 1939 the British government decided in a White Paper to further restrict Jewish immigration to Palestine, exacerbating the crisis. Zionists heard the news with outrage, seeing it as a breach of previous British commitments and the terms of the Palestinian Mandate. Both non-Zionist and Zionist Jews shared in the general indignation that the doors of the Jewish National Home remained closed, especially now that the alarm bells were sounded about the Jewish People.
The fact that it was now extremely difficult to obtain immigration certificates for Palestine put the Committee for Jewish Refugees in a difficult position. The committee had repeatedly assured the Dutch authorities that the pupils of the working village in the Wieringermeer would leave the country again; now it came to find that it could send them practically nowhere.
In that emergency, Gertrude van Tijn and others took refuge to desperate measures. Zionist agents had been in contact for some time with shadowy underworld figures who helped Jewish refugees illegally enter Palestine and other countries. Gertrude, together with a small group of members and sympathizers within the Committee for Jewish Refugees, decided to become involved in this illegal circuit. They did not notify David Cohen, as he was known to strongly disapprove of illegal practices.
In preparation for the alia bite (illegal immigration to Palestine), several agents of the underground Zionist militia Hagana came to Europe. Led by German-born Gideon Rufer, they tried to facilitate the clandestine departure of refugees from the Netherlands to Palestine. One of Rufer's closest associates was Shmarya Tsameret, a young member of the kibbutz Bet Hashita, where many former apprentices from the work village had settled. Tsameret was born in America and could go by his birth name Gray travel with a US passport.
In Copenhagen, the two men chartered a small coal barge (593 tons and no more than 60 meters long and 9 meters wide), built in 1898 in Port Glasgow. The ship was previously registered under the name ss Tjaldur, but was renamed the Dora in 1939. Although owned by a Greek shipowner, it sailed under the Panamanian flag. The crew consisted of people of different nationalities, mainly Greeks and Danes. Despite its original purpose as a freighter, the Dora was also approved for passenger service. The ship was very simply furnished for this purpose, with a galley, toilets and iron bunk beds. Because funds from the Joint could not be used for illegal purposes, Dutch relations of Gertrude stood surety for the 3000 British pounds that the crossing would cost (the Jewish Agency eventually paid the costs). While waiting for the moment of embarkation, the chalutsim from the Wieringermeer in various coastal villages. But while the ship was being readied, disagreements among the crew and tensions between the Dutch and the Palestinians jeopardized the entire venture. At some point, the Zionist leader, Chaim Weizmann, had to step in to broker peace between those involved.

Now the Lloyd hotel, formerly the building for the immigrants through the Amsterdam port. Walter boarded the Dora through this building.

Coal ship /s Tjaldur, 1898 built by Murdoch & Murray, Port-Glasgow, 60.7 x 9.1 m, 1904 renamed Vega21.06.1939 captain C.Atychides, renamed the Dora.

The ship sailed from Copenhagen to Amsterdam. Together with her refugee committee colleague Siegfried Kramarsky, a German-Jewish banker who had lived in the Netherlands for years, Gertrude inspected the Dora to make sure the ship was ready for the journey. When they saw Verre's ragged ship docked, they were shocked and wondered aloud if it could carry such a large group of passengers across the Atlantic and Mediterranean to Palestine. They discussed whether to withdraw their aid. Rufer and Tsameret insisted, however, that the ship was seaworthy and necessary to take risks if you wanted to save Jews from the clutches of the Nazis. Gertrude impressed Tsameret, who would call her an "experienced, charitable" woman. They continued to talk benevolently, but Gertrude continued to have doubts about the viability of the venture, while Kramarsky was strongly against letting the passengers on this ship leave. Meanwhile, the operation was further complicated by Communist stevedores leaking the news that a “slave ship” was waiting in the harbor for departure. Due to reports in the press about the 'death ship', the plan still threatened to fail. Officially, the Dutch government knew nothing about the plans with the Dora. She didn't want to know either. She was at a loss for the refugees and was more than happy to help some of them leave the country, whether the British government approved it in its White Paper or not. Rufer met with Minister of the Interior Hendrik van Boeijen, who expressed his support for the operation and arranged for his officials to turn a blind eye.

To Gertrude's relief, the Dutch shipping inspectorate deemed the Dora seaworthy, provided some minor repairs were made and lifeboats were brought on board at the stopover in Antwerp. Phone calls from the press with questions about the ship's destination Gertrude cleverly shrugged off. Despite this, the Communist Volksdagblad denounced the deal the authorities and the Refugee Committee had made about this second St. Louis about to embark on its “death journey.”

The chalutsim were transferred from their hiding places to the Lloyd Hotel in the eastern harbor area of Amsterdam, which at the time served as a refugee shelter. Gertrude was waiting there with some of her accomplices. Officials and police officers were also present. Each passenger had to sign a document that he voluntarily boarded the ship went. Behind a police cordon, the Chaveriem (comrades) in groups of ten to twenty boarded small motorboats, which took them to the Dora, anchored a hundred yards from the wharf. It was clear that the authorities and the organizers of the trip were in cahoots. When Zvi Spector, the leader of the operation on behalf of Hagana, was about to board the ship, the commanding officer of the Dutch Marechaussee raised his glass and made three toasts: to Queen Wilhelmina, to a good journey and to the existence of an independent Jewish state.

The Dora sailed out of the port of Amsterdam in the early morning of Sunday 16 July. On board were about three hundred passengers, mainly Jewish young men

The voyage of the Dora

who had fled Germany, including fifty students from the working village in Wieringermeer, but also Dutch Zionists who had followed an agricultural training elsewhere. Forty chaverot were also among those on board (female comrades), one of whom was six months pregnant. Gertrude bade farewell to them and to Tsameret, who was to travel ahead by train to the port of Antwerp.

The so-called secret departure with "unknown destination" received extensive attention in Dutch newspapers in practice. The British representative in The Hague, Sir Neville Bland, lodged an official complaint, but by then the bird had already flown. Twelve days after the ship's departure, the new Minister of Justice, Pieter Gerbrandy, informed the Minister of Foreign Affairs by letter that the ship had been given permission to depart (to an unknown destination, possibly Siam). The true destination is currently unknown, but will soon be found outf Gerbrandy noted that the 'English diplomat' could be told in general terms that the Dutch government, as far as it was in its power, would not allow parties to bring illegal immigrants to Palestine transferred. About Parliamentary questions were asked about the issue. A few weeks later, Gerbrandy replied that the government had in no way allowed the departure of the ship. That was solely due to the Committee for Jewish Refugees.

In Antwerp even more passengers embarked on the Dora. Kramarsky had traveled to Antwerp by car and became furious when he discovered that the Hagana members had brought on board an additional 100 chaverim, smuggled out of Germany a few weeks earlier, in addition to the 50 people mentioned earlier. He again threatened to withdraw his financial support. Tsameret warned that the refugees were in Belgium illegally and therefore risked being returned to Germany if they did not leave. An enraged Kramarsky called Gertrude and spewed his bile for an hour. When he had finished, she asked Tsameret on the line and put him in a much nicer way wording that the Dutch government had been promised that no more than fifty extra people would embark in Antwerp. If more people arrived, she said, the passengers would have to be brought back from Amsterdam. To Kramarsky's dismay, Tsameret simply allowed all the additional 157 passengers on the ship. Kramarsky himself got on board and tried to persuade them to abandon ship for safety reasons. When he couldn't, he got in his car and left.

Like the Dutch government, the Belgian government would rather see the Refugees go than come. The Dora left Antwerp on 17 July, with Bangkok as its official destination. As the ship passed through the Channel, it passed several British naval vessels, but none made any attempt to stop her.

It took several weeks for the Dora to reach the coast of Palestine. Gertrude would later write that the ship was “overcrowded, ill-equipped and supplied.” At the height of the Normandy coast it ran into heavy weather and heeled dangerously. Half of the passengers became seasick. Crossing the Strait of Gibraltar, all but the crew remained below deck to prevent the

British lookouts from seeing anything. Shortly afterwards, the Dora was caught in thick fog, followed by another severe storm. During the last part of the journey, the Hagana members made radio contact with Palestína. They were told to make a detour to avoid the Dora being intercepted by British naval vessels patrolling the Palestinian coast to keep out illegal immigrants. Off the South Anatolian coast, Turkish forces fired several warning shots across the ship's bow. And when the Palestinian coast was almost in sight, the crew threatened to mutiny if more money was not put on the table. A fundraising campaign among the passengers managed to prevent that at the last minute.

The Dora reached in the night of 11 to 12 August Palestinian waters. To evade British coastal patrols, the passengers at Zee transferred to smaller boats, which Tsameret had purchased in Greece. They brought them ashore near Herzliya, north of Tel Aviv. On the coast they were met by, among others, Eliyahu Golomb, Hagana commander and founder of the Mossad. The passengers were housed unseen by the British police at different addresses. It was not until a year later that the Palestinian government fully realized what had happened. The authorities then decided that there was nothing left to do except deduct the number of passengers from the future immigration quota.

The Dora was not the only ship to bring illegal immigrants to Palestine in 1939. However, it was the only boat that had come from Western Europe. When war broke out in September, such journeys from Dutch ports became impossible.

Kibbutz Hazorea in 1938. Hazorea is in the western Jezrael valley, at the foot of the Manasseh hills.

The children's home of Hazorea, photographed by Ernst during his solo trip through Israel. Children were raised by teachers during the day and given quality time by their parents in the evening. Collective education has been abandoned. Hazorea still has a training function in 2012, but the kibbutz ideals have made way for a businesslike business. Walter/David and Esther had three children: Tair, Rea and Yaval.

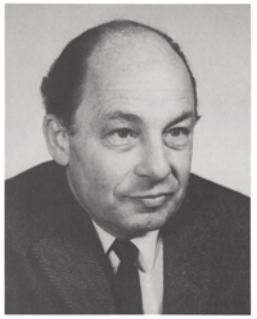
Walter Brück as David Barkai with his daughter Tair, taken in by Ernst in the kibbutz Hazorea on his first Israel trip in 1951. Later Ernst traveled to Israel again, then together with Johanna. Right Taïr with Rea and Yaval.

Esther Bergmann, Walter's wife, with whom he had three children. In the photo, shortly before the birth of the second, Rea. Once arrived, Walter found his way to kibbutz Hazorea, which then consisted of a group of huts. The kibbutz grew rapidly and Walter became involved with Esther Bergmann, whom he married and had three children with. That relationship was already there in 1942, when Friedrich Spanier tried to reach him through the Red Cross.

Esther had fled from Germany to Palestine with her mother Emmy Grünwald. Emmy Bergmann was a pediatrician and pedagogue. She worked with her older sister Clara Grünwald, the first president of the German Montessori Association, who was murdered in Auschwitz in 1943.
Emmy was divorced from Esther's father Max Bergmann, a well-known chemist who emigrated to America, but died in 1940.

Her brother Peter Gabriel Bergmann, a twenty-one PhD in physicist, was Einstein's assistant at Princeton's Institute of Advanced Studies and professor at Syracuse University. Emmy probably contributed a lot to the establishment of the children's home in the kibbutz.

Right: Emmy, the mother of Esther (1887-1972) and Esther's brother Peter (1915-2002).



Peter G. Bergmann

Photo of Peter Bergmann (anno 1973) by the News Bureau of Syracuse University, furnished by courtesy of Ms. Ruth Newsholme.

Activities in the early days of Hazorea were farming and furniture making.
Later fish ponds and a factory for plastic objects were added.

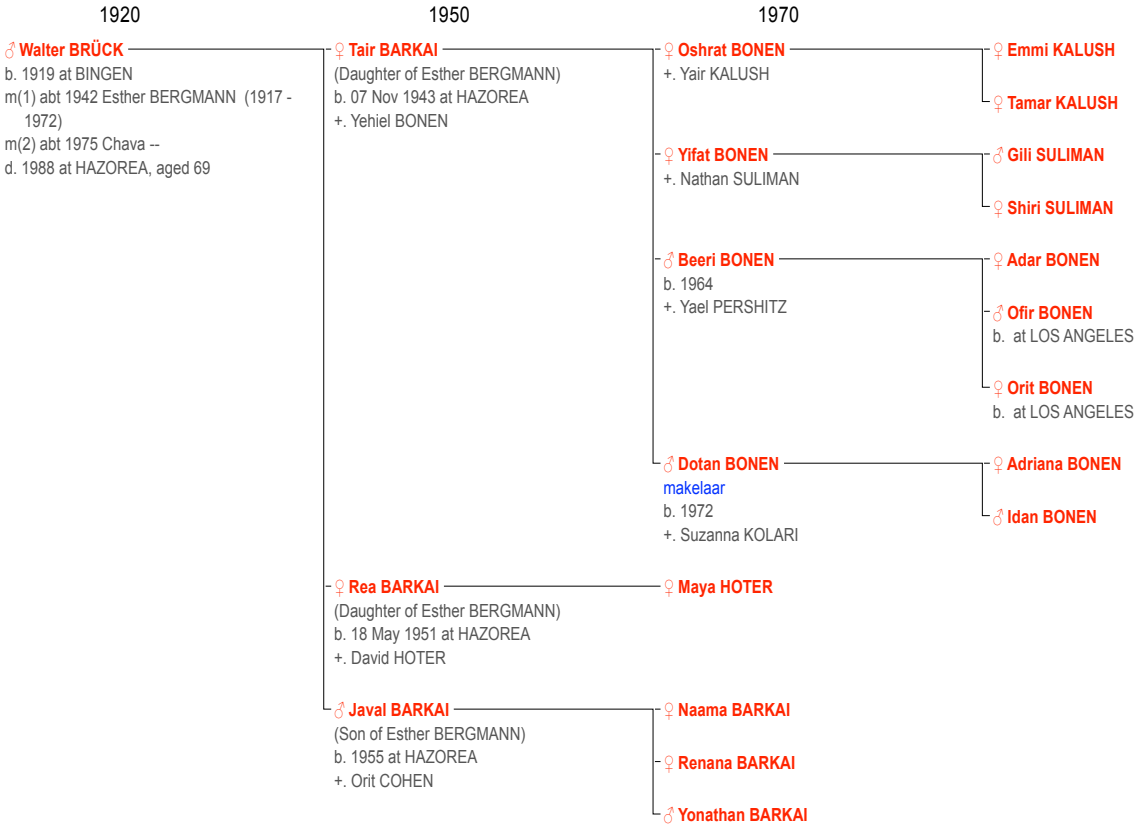
Hazorea

As an organization, the kibbutz was founded in 1934 by members of Hashomer Hatzair from Germany. The settlement itself was established two years later. Hashomer Hatzair was the first Zionist youth movement in Eastern Europe, founded on the eve of the First World War. Initially the movement was heavily influenced by the Scout Movement of Baden-Powell and embraced scouting as a starting point to instill in ghetto youth self-reliance, outdoor living and a love and knowledge of nature. Another important influence on them was the Wandervögel movement in Germany, which emphasized the independence and creativity of the youth. Hashomer Hatzair immediately embraced a Zionist ideology and stressed the need to normalize the life of the Jewish people by changing the prevailing economic structure (mainly commerce) and educating the Jewish youth as workers and peasants with the aim of settling them in Eretz Israel and the land to be edited as "chalutzim" (pioneers). They were also influenced by the emerging socialist movement and they dreamed of a new homeland with a society based on social justice and equality. Unlike other kibbutzim, Hazorea is the only kibbutz founded by people from the German-Jewish youth movement "Werkleete", young socialist-oriented activists, who were looking for a different form of society for the Jewish community in Germany. However, with the Nazi seizure of power in the winter of 1933, the leadership of the movement changed direction and transformed their Jewish socialist vision into a socialist Zionist policy. They accelerated their preparations to realize their aliyah in the form of a kibbutz in Israel. In early 1934, the first members arrived in what was then Palestine. Most of them had to drop academic or vocational training and take up a course that would prepare them for a completely different life as pioneers. During the course of 1934, the group gradually concentrated on the kibbutz site at Hadera. They chose the name Hazorea to symbolize their connection to the land and the start of their establishment in Eretz Israel. The final site for their settlement - at the foot of Mount Carmel, near the city of Yokneam - was finally decided upon and approved by the leadership, after which they began preparations to settle there permanently.

Hazorea in 1943 and 1946.

When Ernst visited Hazorea in 1951, there was already enough money to replace horse and carriage with tractors.

Famile van Walter BRÜCK (1919 - 1988)



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